

VERBA DIERVM;
OR
THE DAYES REPORT
OF GODS GLORY.

As it hath been deliuered some yeares since,
at foure Sermons, or Lectures vpon one Text, in
the Famous Vniuersitie of Oxford; And since that
time somewhat augmented, And is now com-
*mended vnto all Times to be Augmen-
ted and Amended.*

By
EDWARD EVANS, Priest and Minister of the
Lord our God.

PSAL. 2. ver. 2.

Our of the Mouth of Babes and Sucklings, &c.

HAB. 2. 14.

The Earth shall be (or, is) filled with the Knowledge of the Glory of
God, as the Waters couer the Sea,

BERNARD,

*Si quis torpet de Dei Laude, certissimum habet in se ex-
perimentum, quod non habeat in se Spiritum Sanctum.*

Printed for Robert Bulmer and are to be sold at his
Shop neere the Tennis-Court in the Middle row in
Holborne. 1623.

VERBA DIERNAM

OR

THE DAYES REPORT

OF GODS GLORY.

As it hath been delivered some years since
at one of the meetings of the Learned Society of
the University of Oxford; and that the
time somewhat augmented, And is now com-
mended to the world by the press.

EDWARD EVANS, Printer, in the Strand.



Printed by J. Smith, at the Sign of the Ship, in the Strand.

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Printed for Robert Taylor and are to be sold at his
shop near the Tennis-Court in the Middle row in
Holborne. 1663.

The Daines Report

Ad pop. Anti.
ash. homil. 9.
4 Which

Chrysostome

Quod. l. ad pop.

Antioch. 1) cal-

leth. 2) 1) 2)

phryen. 2) 1)

The Greatest

Booke or Bi-

ble: of as

Great a Vo-

lume as the

whole world.

Clem. Alex. cal-

leth the crea-

tion, for crea-

ture of the

world a kinde

of Gods

Scripture. See

Qualiter in

his preface to

this Psalme,

there terming

it Liber Na-

turae. Note

the second word

in the Psalme

whence we

a Booke See

also Baras

his Elegancy

in the First

Day of the

First Week,

yet 1. 1. 1.

Tripartit. Hist.

lib. 3. c. 6.

1) 2) 1) 2)

eth all things and knoweth all things best knewe it to be most convenient for that Scholler, whom hee had made by his word and his commandment, & yet hath much adoe to make him a Scholler, for all his worde, and all his commandements.

First God deale with man, as with a child of small capacitie, & did *reguntur* (as S. Chrysostome speaketh) *ad id ad mensuram istius mundi* & *ad id quod est in eis*. *First God* spake vnto vs by the world, by *The Booke of the world* & or, *The Booke of Nature*, by all the workes which he had made. This manner of Gods teaching of vs, and speaking vnto vs, the Prophet *David* here declareth in the six first verses of this *Psalme* won

So then these words of my Text are some part of *The Booke of the world*, where *Nights* are as it were the *blacke Inkie Lines* of learning, *Dayes* the *white Light* some *Spaces* betwene the *Linen* where God hath imprinted a very legible *Declaration* of his *Glory*. And whereby God teacheth man knowledge: even now too, after that *Knowledge* (*Cognitio Sancta*, the *Knowledge*, the *Holy Knowledge* of the Lord) is increased, according to the prophecy of *Daniel* (*Dan. 12. 4*) and that *with* the seaventeenth and the eighteenth verses, alleaged out of the Prophet *Isa. 1. 2*. Yea even very now doth God teach man knowledge by the *Booke of the world*, when as the *Booke of his word* lyeth before vs. This booke directing vs vnto that booke, and that booke leading vs vnto this, and all to make good Schollers of vs, if such rare and excellent Bookes may beget any learning in

it is written then in the booke of God, & wrought by God in the booke of the world, *One Day Telleth another.*

So that whether we will learne it by *wrote*, or else by the Booke, the booke of God, or the booke of the world, we haue our choice.

Thinke not then (my deere Brethren) either this, or the knowledge of God to bee any hard lesson for you to learne, and take it not for any Eleophuge*, or Brickewall. For (as yee haue heard) it is written not onely in the Bible, but in the booke of the world too; where are no Turkish Characters, no Hebrew points, no Greeke manuscript Abbreviations to trouble you: much lesse any multitude of *Lines*, or *Angles* to disharpen you. *Only, One Day Telleth another.*

Of which that we may the better bee informed, & our liues thereby (if it please God) to dispense vnto us so large a measure of his grace: amended and reformed: May it please you to obserue with me, but two or three things.

First, what is *The meaning* of these words, *One Day Telleth another*. where yee shal perceiue what is meant by *The Daies*, and what by their *Telling one another*. Or if yee list to diuide this First Generall Part into two: The First shall be of the *Meaning of the words*. The Second, of *The Manner of the Daies Telling one another*, *The Manner of their Speech*.

The Third, how ever the last Generall part shal be, *The Matter*, *The Subject*, or, *The Substance of their Speech*. The word of Exhortation shal not lie in an heape

* *Al. rote*
* So is the first proposition of Euclids first Booke of Elements called: because of the hardnesse thereof to yong beginners.

together: but, like vnto salt, shall liere and there bee sprinkled, as need shall seeme most to require; that so the whole may the better be seasoned.

The Last Generall part, because this time will not bee sufficient to treat of, and yet it beloueth you to haue some precognition thereof: It shall suffice (besides that which hath bene said of *The Knowledge of God*) to tell you that it is; *The Glory of God*; That which *The Heavens* are said to declare in the first verse of this Psalm: And *The Handy work of God*; That which *The Firmament* is therelaid to shew. *The Heavens declare the glory of God, and the Firmament sheweth his handy work.*

And so much the lesse need shall there be of saying any more vnto you hereof at this time, because wee shall often make mention of it, by occasion of that, which (if God will) now, and hereafter ere long bee, shall be said of the other two parts. Such being *The Glory of God*, as that it cannot but shew it selfe in all things, and is indeed the maine intendment of this whole designe.

Part. I. Now then first, as concerning the first Generall part, *The Meaning of these words, One Day Pelletbanother.*

Where first, I thinke it convenient to deliver vnto you three or foure Literall Expositions of these words.

The first whereof (vnlesse you thinke it to appertaine to an Allegoricall, or else a Mixt Sense) is collated out of the 9, 10, and 11. Chapters of the Epistle

to the *Romans*; conferred especially with the some
first verses of this *Psalm*. The last whereof is expresse
cited in the 18. verse of the tenth Chapter: the second
(where the words of my Text) is (according to this
Exposition) implied in the 31. verse, in those words
in *Heb. 7* *ad presens*; according to *Isaiah*, *דְּרֹמָה לְיוֹם* All Day
long, or, Every Day, From Day to Day, During a Long Day,
or Time, or, a Day of Many Daies and Nights: *Ab Anti-*
quorum *q. ad presens*, From a Long Time ago unto This
present. And so, in especiall Application thereof unto
The *Jewes*, The Meaning of my Text may be: One Day
of Gods calling the *Israelites*, of Stretching out his hands
unto them; of Sending Prophets Early and Late without
ceasing unto them, of working wonders among them, of
preserving them, of heaping his Benefits upon them, & the
like, Telleth The Glory of God, unto Another Day] of
like sort: & that Continually, untill the comming of the
Messias, the End of the Law; the End of their Desires,
the Consolation, the Hope, and Hoped for Redeemer of *Is-*
rael, and their Chiefe Felicity.

But in a more vniverfall sitting of it both to *Jewes*
and *Gentiles* (whose happy union in the Divine Electio
and vocation, and in the Riches of Gods Glory the A-
postle there diuers times very Notably vrgeth) The
Meaning may receiue this Augmentation: Namely,
One Day] of Salvation, whether of *Jewes* or *Gentiles*;
joindy or severally: One Accepted Time, One Day] of Hea-
ring Gods voice: One Day] whether of the wilde, or
Naturall Branches: One Day] of their partaking of the
Roote, and Fatnesse of the Olive tree: One Day] of their E-

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lection, Vocation, Engraffing, Admittance into the ſubſe of Gods people, His Beloved, Children of the Living God, velleſe of Honour and of Glory. Again, One Day] of Caſting away the one or the other, through their Unbeliefe and Diſobedience: One Day] of their Reiection, their being blinded & Enſlumbered, that they ſhould not See nor Heare unto This Day (Rom. 11. 8.) One Day] of Bowing downe their Backs Alway, of their Fall, & of their Loſſe. Yet againe One Day] of their Recovery, if they abide not ſtill in unbeliefe. One Day] of their Reſlection, or Recolleſtion, Recalling, Reconciling, Reengraffing, Readmitting, Revivifying, and Replenifhing: vntill in proceſſe of many Dayes, there come to bee One Sheeple, and one Sheepleard. Finally One Day] of any of Gods Mercies, or Iudgements, towards Jewes or Gentiles, towards Jewes and Gentiles, towards All people of the world: One Day] of The Goodneſſe & Severity of God (Rom. 11. 22.) Whether iointly or ſeverally, toward this or that people, in all and every reſpect, conſidered: vntill we come to, O the Depth of the Riches of the wiſedome and Knowledge of God, &c. Tellerh] to make That Depth the Greater, and as it were One Deepe calling another; vnto Another Day] of like condition, The Glory of God concluding as S. Paul doth the 11. Chapter to the Romanes, & as we do this Expoſition, To whom be Glory for Ever. Amen.

Ioh. 10. 16.

Pſal. 43. 9.

- 2 The Second Expoſition is gathered out of the Title,
 - 3 or Inſcription of this Pſalme. The Third out of the
 - first and ſecond Chapters of Geneſis compared with
 - 4 the ſix ſixt verſes of this Pſalme. The Fourth is Saint
- For

For the Second, I am not ignorant, that (what with
the diverse significations of the *prefixes* in *Hebrew*
and *22*, and of the *Hebrew* word *פסל*, and what with
something in this *Psalm* contained seeming to
sound to th' advancement of each Sense) this *Psalm*
hath his Title much like vnto the Text: that I haue
read vnto you; that is, much diversified with vari-
ety of Senses, and of Interpretations. But the best
of all (for the Title) I take to bee that of *Iunius* and
Tremellius; (which they haue from *Abraham Ezra*, &
David Kimbi, the two best of al the *Rabbins*) and it is,
Magistro Symphonie Psalmus Davidis. The *Psalm* of
David to the master of the singing, or, the master of the
quire. That which *Avonarius* also, but with more ex-
plication, hath delivered; *Continuans in Cantico Psal-*
mus Davidis (the *Psalm* of *David* to him that continueth
on the singing in the church, that is, *Hic Psalmus* (saith
he) *exhibitus est prefesto cantorum; qui continuabat &*
orgebat, ut in assidue suo tempore & ordine decantaretur.
This *Psalm* was exhibited, or, rendred to the master of
the singers; who did urge the continuall singing of it from
day to day in his due time & order. And this too is most
agreeable to the *Greek*, *ἐκκλησιαστικόν*, if it be rightly vn-
derstood.

This I needed not perchance to haue spoken vnto
you; but that, as our *Saviour* by the image and super-
scription of the money shewed to whom the tribute
Belonged, and as the *Rubricke* doth something auale
to the better vnderstanding of the *Blacke* (as they call
it) so the Title & Inscription of this *Psalm* may some-
thing;

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thing helps to a good sense and meaning of these words, which out of the Psalme I haue read vnto you, For according to the Title in that best interpretation, one meaning of these words may be. That *One Day* in the Church, *One Day* of singing in the Church, *One Day* of reading in the Church, yea and of reading too these *Psalms of David* in the Church, according as they are divided by some * into 20. by others * into 30. *Daies of reading them*. *One Day* of praying in the Church. *One Day* of preaching in the Church, *One Day* of Gods service in the Church, recounteth vnto another day of like sort, or otherwise, the Glory of God. The service and worship of God being by this meanes continued still in the Church, his name continually magnified, and the glory of his name spread farre and neere, by the report of what is done every day in the Church.

* Ita in Psalms.

Arabic.

* Ita Ecclesia nostra instituit legendas, iuxta numerum dierum mensis.

32 King 57.

So (not to speake of *Hiram* king of *Tyrus*, and others) so came vnto the *Queene of Sheba* the fame of *Solomon* concerning the name of the Lord, as it is expressed *1 King 10. 1*. And hereupon shee came, and blessed the Lord God of *Solomon*, as it is said in the ninth verse. So, I pray God, may the fame of King *Iambs* concerning the name of the Lord, be conveyed to the *Turks* & *Infidels*, and to the vtmost parts of the world, that so (if God will) they may be wonne to *blesse the Lord God* of our godly King and Soveraigne. So King *David* made such great and royall provision for the service of God, *1 Chr 25*. And in the two & fortieth Psalme, and else where so often, hee expresseth his seruent de-

Gre

free to haue the worship and service of God daily observed in the Church. Nay, so king Solomon built a house for the Name of the Lord God of Israel; 1 King, 8. 27. Which was to build (as tis in the 18. ver.) *in the heart of king David*. And he did dwell, that he was so moved, so much so. That so from day to day, as it were by One Daies Report, *was a further*, the worship and glory of God might be as farre, as farre may be, dilated & extended, even vnto the ends of the world.

This, what say I this daily service of God in Churches, the rites and ceremonies, the riches and solemnities, the royaltie and magnificence therein vsed; to haue been alwaies very singular meanes of the advancement of the Glory of the most glorious, and the holy worship of the holiest? Yea truly, Beloued, and that in Christianitie; and when it faced but hard with Christians, nor had they such peace & plentie, so many well manured kingdomes of their owne; as now they haue. I repute me but to the smallest insight in history. Let *Titus* be excepted, for being so much moved, as *Iosephus* reporteth, with the Temple at *Ierusalem*. And let be yncoroned in like case, *Cosroe*, *Artaxerxes*, and *Darius* kings of *Persia*. And let those who there with all least of all were moved; mooue forward this cause most of all. For *Hegazin* of the Persians & the like, when they saw that Christianity encreased, as they thought, too fast, did begin they to looke more narrowly to the Temples of the Christians; then to inhibit them the vse of their accustomed solemnities, yea and to constrain them vpon those daies in

which the Temple
was destroyed
in the year
70. of the
Christian
era.

De bello Iudaico
lib. 7. c. 4.
p. 10.
Vide Gallienum
Tyrannum,
belli Sacri lib.
c. 1. lib. 1.

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which the worship and service of God should have
beene celebrated with most magnificence, to keepe
them within the doores of their houses, vpon paine
and perill of their liues. Lastly, when all this would
not serue, then downe tumbled they the Temples the-
selues, the Temple of the Resurrection, and the like;
According to the old policie of *Nabuchodonosor*, *An-
tiochus Epiphaneus*, and others. So laboured they as
much as in them lay, to barre the *Dayes*, selling and auoi-
der, by this meane, the Glory of God. So endeavou-
red they to make the *Day* more silent then the *Night*,
the night, because they loued darknesse more then
light.

*Wilde Gullit-
mum Tyrium,
Bellis Sacri li 2.
Machabees.
lib. 1. c. 2.*

O then, Beloued, if not the desire of the hallow-
ing of Gods name, which ought to be the first in our
desires, may moue you to provide diligently, yea and
(as much as in you lieth) magnificently too, for the
daily service of God, and your every daies frequenting
of it, yet let the *Day* your daily Orator, & (if you will)
your Orator too, either perswade you therevnto, or
else beg so much at your hands, that you would be so
good as to countenance his Report with your pre-
sence, enrich it with your presents vnto God, beautifie
it with your holinesse, and make it happie by your ser-
uing of God. For if *Protarch* (as *Aristotle* relateth) said
that the Altar-stones were happie; may I not much
more account that *Day* happy, wherein God himselfe
is honoured? And if the seruent desire of the creature
waiteth, when the sonnes of God shall be revealed (*Rom. 8.
29.*) hath it not a serued desire also, of his owne felici-
tie?

*aph. lib. 2. c. 6.
c. 1. 59.*

etier And when is the *Dales* best happineffe, but when the true *Disputer* (the true *Gen*, whose is the *Day* and the *Night*) shall be most highly honoured. Let then your zeale and assiduitie in the worship and service of *Gen*, make that *One Day* may make unto another the more ample and honourable Report of *Gods* glory. For which purpose I exhort every one of you, as *S. Paule* doth the *Ephesians*, and the *Colossians*, that you would speake unto one another, that you would teach one another, that you would exhort and admonish one another, that you would stirre vp, put one another in mind, (as *Psalmes*, *Antiphones*, *Gradualls*) by *Psalmes*, and *Hymns*, and spirituall songs, *et cetera* (singing with, and without Instruments) and in *celis* (singing with a comely and gracefull kind of thanksgiving) *et cetera* (in your hearts, in your strongest affection) unto the *Lord*. And let me say unto every soule, as *Prudentius* prudently saith to his owne soule in the Preface of his booke *de diuina*.

Ephes. 5.
Col 3.

Saltem Voce Deum concelebret, si meritis nequit.

Hymni continet dies;

Nec nox ulla vacet, quin Dominum canat. At least we let vs bestowe our voices, sounds and voices, upon the *Lord*; and upon the celebration of his praises, if wee will afford him nothing else. Let vs like *Rectors* of the quire of the *Dayes*, continue on their Telling one another, their chanting, and recounting the *Glory* of *God*, by our *Psalmes*, our *Hymnes*, and *Spirituall songs*. And that so much the rather, because (as *Theodores* noteth on the words of my Text, according as he is translated) wee men are here

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taught, illi Deo hymnorum caelestium offerre, to bring
and offer unto God songs and hymnes of praise, & thank-
fulness; we may here be taught it, even by this one Dayes
Telling another. One Day telleth another.

The Third Meaning is such, as that according to
the infinite variety of Gods works, and of the Glory
which he conferreth on them, it maketh the Dayes so
to Multiply their words, That thereby The Report of Gods
Glory infinitely passeth through the Treasures of the
Deepe, doth infinitely Grow and Swinge, and Creep, and
Go, and Swim, and Fly, and Fly Under, and Above the
Heavens; doth infinitely Move, and Line, & Line for Ever.
And this Meaning is, that every of the six dayes where-
in God made the world, The Seventh day also wherein he
rested, do One declare unto another the Glory of God.
Those, by all the works which in any of them were
created; This, by Gods resting in it and sanctifying of
it. So haue St. Ambrose, Chrysostome, and Basil, (in their
Exameron.) And so hath that diuine Poet, Senguer da
Bart a, with a gift of excellencie, handled each one of
those Dayes, that well they haue made it to appeare
thateach of them may lend to other, each and all of
them may lend to vs (though they lend vs too) infinit
and vnspcakable, though ever spoken, matter of Gods
Glory. And in this respect Bodin speaketh very well;
(towards the end of the first Chapter of his first booke
De Republica) *Beati Opt. Max. cum omnia sapienter, sum-
illud potissimum, quid rebus agenda ac negotij contrabe-
dis sex omnino dies de finis; diem vero septimum contem-
plationi & quieti sanctissima consecrauit, quem unum ex*

* See the
Lord de 12
Nowe, Dis-
course, 25.
* Gen. cap. 2.
Deut. Exod.
cap. 10.

omnibus deus; & cui soli benedixit, et diem hunc festum dicitur ac ieiunium transigimus; & in pulcherrima Dei prapotentis opera iudicia, iustitias, in eius laudibus in quiescamus. Where besides the blessednes by God himself bestowed on that Day, which is bestowed on his service, (that which before we spake of, and is expressly proved out of the beginning of the second of Genesis.) This is also a thing of very singular note, That not only the six daies of Gods working (I say not the works only that God made in the six daies, but the six daies of Gods working.) have taught man wisdom and *Ex 1001* (as Aristotle hath distinguished them in his sixth booke of Ethicks, and the fourth Chapter.) But the *Seaventh Day* hath leant him *Contemplat-* *on* also; And this to be the *Ende* of all trades and occupations, of all arts and sciences, of all affaires & negotiations both civill and domesticall; Even vpon the *Sabbath Day*, to keepe it holy, to enioy our rest with reioycing in the Lord, & in pulcherrima Dei prapotentis opera iudicia, iustitias, in eius laudibus acquiescere: and by contemplating the beautifull workes of God, his iudgements, and his commandements, to rest and repose our selves wholly on the magnifying of Gods name, casting away from vs every thing that presseth downe, as the Apostle speaketh) & the *sin* that hangeth so fast on vs. That so at the least once in the week, we may be found resting and residing in our proper Element without any worldly gravitation.

This the Heathen men had some glimmering of: And therefore, how ever they derided

Vid. de la Noue ubi supra

Heb. ix. 12.

teenth Sermon *De Natali Domini*; That the *Dayes* which we in Christianity keepe holy and festiually; or otherwise duely and reverently observe, in memorie of any respectall thing concerning Christ, doe one certifye another. So the Day of Christs Birth, the Day of the Purification, the Day of the Annunciation of the blessed Virgin, the Day of Christs Resurrection, the Day of his Ascension, the Day of his Sending the Holy Ghost; the *Dayes* which now we observe in token that Christ fasted so many *Dayes* and *Nights* for vs, *Et Christi meritis quiescunt dies*, doe interrelate and recount vnto another, the glory of God & his vspeakable goodnesse towards vs; in calling to our memories, & witnessing to the world the glad some tidings of the gospell. *Dies Natalis dies passionis & dies Passionis dies Resurrectionis &c. annunciat Verbum. Illic natum, hic passum. In illa Angelorum gaudium, in ista totius mundi luctum sed tamen omnium in Resurrectione triumphus*, &c. *S. Augustin* speaketh. One *Day* telleth, &c.

Ovidius Fasti

In the next place, it shall not be amisse, if we first of all examine the very wordes themselves; what they may signifie in the Original, conferred too with other languages.

Abisq. rai

They are in the Hebrew, *יום יום*, Where all the difference is about the signification of the prefixe *יום*, and of the word *יום* for *יום* being a note either of the genitive or Dative case, and sometimes too by the preposition *De*, or, *Ad* to be expounded: Hence some have vnderstood *יום יום* in this place, as if it were to be interpreted by the preposition *De*. So

Kimhi

Kimbi hath taken it: as if we should read it thus; *One Day telleth of another*. And then the meaning is, That *One Day* sheweth another day in like sort to follow after him, and that there shall be the same reason of the subsequent, as was of the precedent day; The Sun still continuing on his goodly order and vicissitude of rising and setting.

So hath *One Day* told another the glory of God, and hath made him knowne, not in *Israel* only, but vnto all people. Hence *Cicero*^b could say: *Dies noctisq. vicissitudo conseruat animantes, tribuens aliud agendi tempus, aliud quiescendi. Sic undiq. omni ratione concluditur, mente consilioq. diuino omnia in hoc mundo ad salutē omnium conseruationemq. admirabiliter administrari.* See how the heathen man here speaketh; *Sic undiq. omni ratione concluditur*. It is concluded every way, by every reason, The Glory of God in his providence: every thing is a meanes; a *Medium Terminus*, so proue & to Demonstrate it withall, whether it be the vicissitude of the Day and of

^a *Suite conti-
nuelle. French
Annot. here.*

the Night, or the continuall^a suite, and following of one Day vpon another; *One Day Telleth another.*

So also, of the orderly succession of the Day and of the night, haue *S. Chrysostome*, and *Theodore*, expounded the words of my Text, as in the second General part shall farther be declared.

Other take *Day* in the genitiue case, as if wee found it thus: *One Day telleth, or uttereth the word, or, the speech of another Day*; (יום יר, יום) with like meaning vnto that of *Kimbi*; and, that *One Day* deriveth his knowledge vnto another Day, one Day maketh report

of

of another Daies adventures, and looke what is done to day
we shall heare of it another Day.

A third sort (and they the most, and the most ap-
proved) vnderstand here the Dative Case, or (which
is all one in meaning) the Accusative with the Prepo-
sition *Ad*; *Dies dies*, or, *Dies ad Diem*. One Day telleth
another, or, selleth to, or vnto another.

Of this last sort, some are of opinion, that some
thing ought here to be supplied; as if by the Day telling
another were strictly to be vnderstood, *The Day succee-*
ding the other *Verum rectum sine subintellectione hic ver-*
sus accipitur, saith *Iansenius* in his Annotations. And
indeed, there is so much the lesse need of subaudition;
because there is a word here *וְיָמָא* (signifying a word)
expressed. And however This Day, declaring the glo-
ry of his Maker, shal so soone, as soone at night, leaue
of any more to be: yet shall not Gods Glory there-
withall leaue off any more to bee declared by it. For
this day speaketh a word to the succeeding day, (*The*
Day telleth out to the Day a word, as one English manu-
script Translation^b very well hath) and in a sort deri-
veth, transfuseth, transimiseeth, yea dying bequeatheth
as a legacy to his successour, the ever succeeding pre-
dication of Gods praises. No otherwise; then as by
our late Queene of famous memory, though shee be
dead, yet God is ever magnified, because of her Suc-
cessour hauing as great a care of the setting forth of
Gods Glory as ever she had. *One Day Telleth another.*

And were it not more out of order, then tis out
of due time; I would here take occasion to exhort e-

C

very

^a Like to Pag.
nines Eloquentur, hereafter
ensuing, and
Mollers Elo-
quitur & Testa-
tur.
^b In New
Colledge Li-
brary.

very one of you by the Dayes, even This Daye; example, to endeavour to leaue behind you, when you bee dead & gon, some monument of your owne, though it be but a good name; (and that is better then a good ointment, Ecclesiastes, 7. 3. and to bee chosen above great riches, Prov. 22. 1.) I say, some monument or other, of GODS Glory. Even as you see this Daye our late Sovereigne, though shee haue left no monument behinde her, as some suppose: yet hath she left a name and a famous memoriall behind her, so that her praises shall bee spokē of, by One Daye telling another. Yea and, for a monument, she hath left vs a great emolument: I mentio not the *Statute of Provision*, but the free and golden current of the Gospell, and that great monument of GODS Glory, her most honourable successour.

This might teach vs to provide, at least in our last wils, for that which our former wils so much neglect, and for which it was that God gaue vs any will at all; even the setting forth of the honour, and Glory of his heavenly Maiestie. Considering that (besides the godly examples of holy men of old) the Day also, as yong as it is, taketh all his care for bequeathing of this one and only thing to his successour, and for admonishing his heirs apparant of this thing, even when he is next to the Night of his death. For *Dies moritur in no-tem, & tenebris usquequaq; sepelitur*, as Tertullian^a speaketh, *The night is the dayes death and darknes is the graue to bury him in.* Yet so, for all that, *One Day Telleth another.*

One Day] The word in the Original is *אין*. Whence
or

^a Lib. de Res.
surrectione car-
nis.

or else from the Chaldee *ימי*, or the Arabian, *Jammi* (which yee willis, in all likelyhood, made the Latine word * *Iam, now* *. *ἤνουν, ἢ τὴν ἡμέραν ἢ τὴν ἡμέραν, ἢ τὴν ἡμέραν*, saith Aristotle in his fourth Booke of Physics, context 122. *That shall come now, which shall come to Day*, And that is (said to have come now, which is said to have come to day. As if by *One*, *Daiēs* telling another, were meant too, that *Now* telleth *Now*; that is, *One* While telleth another, one time certifieth another: yea, not so much as the least *Moment* of time; but it yeeldeth for the glory of *God* some matter of great moment. And if Aristotle thought *τὸν χρόνον, τὸν χρόνον, τὸν χρόνον*, worthy his handling in his naturall *ἁπλοῦς*: ought all these to be overpassed by vs in a Christian audience? when as not one of them but is contained within the *Daiēs Report*; not one of them but sheweth the *Glory* of *God*, either *Now*, or else *But Now*, or else *But lately*; or else *Suddainely*, by things *suddainely* ^d *Extant*; or else *a great while since*; or else *a great while hence*; or else *some time or other*. And all this by the wonderfull workes of the Almighty, which he worketh in all the differences of Time. *One Day* telleth another.

* *Iam, quasi*
ovt, This
Time, This
Day, &c Fr.
Holyoke, an-
nexed to Ri-
ders Dictio-
nary, in the
third Edition.
* *Ita etiam Ita-*
lice, *Hor signifi-*
cat & *horam* &
Iam.

^a *Arist. Phys.*
lib. 4. c. 13.

^b *Ita etiam A-*
rist. ubi supra in
ἤνουν.

For our English Telleth; the originall hath *יביע*
אמר.

The worde *יביע*, The Chaldee Paraphrase ex-
poundeth by a word of theirs ^d, signifying *to shew*, *ברור*
or, *to declare*. *One Day* sheweth, or, *declareth* into another.
Agreably to that in the first verse of this Psalme; The
heavens Declare the glory of *God*, and the Firma-

The Dayes Report

mēt Sheweth his handy work, and to the *Greek* *ἀντίτιμι*, in the fourth verse of this Psalme. Like also vnto that which before you heard out of S. Austin, *Dies dies Annunciat verbum*. The *Chalde* Translation (besides that which thereof afterwards shall bee said) expoundeth it by the worde *רומ*. *One Day Apponeth; or, Addeth vnto another*. Of which: *Non video*, saith Bucer, *quid sibi voluerit, quod Diei Appositionem tribuit, nisi forsan intellexerit, Diē noua Dei semper opera exhibendo, animis nostris materiam offerre de Deo, & tam magnificis eius operibus diligentius cogitandi*. I see not, saith he, what hee meaneth by one dayes Apponing, or, Adding vnto another; vnlesse happily, that every day bringeth forth some newe worke or other of the Almightyes; giueth vs still farther matter and occasion of more diligently perpending & considering the power, wisdom, and goodnesse of GOD, in all his workes.

*Where the former of that Double Action passeth vpo him that Telleth, and the Later vpo the thing Told, as Ceuallerius obserueth.

† Or, Designat, aliquem quidem agere, sed altero Suasore & Autore: as Caligni- us speaketh.

But for the *Hebrew* and *Arabian* words: It is first to be noted, that according to them both wee may here read, *One Day shall tell another*. For *יבד* is here the Future Tense of the third Coniugation. Which Coniugation *Augmenteth*, or *Increaseth* the words Signification: by importing a Double * Action; by Adding, or Apponing to the verbs Former Action (which it had in the first * Coniugation) the *Impos*t of the Efficient, or *Impulse* cause. According to which; The Meaning of these wordes of my Text shall bee, as though wee did read them, *One Day shall Let, or Suffer to tell another*] *One Day shall Bid, or Command to tell another*] *One Day shall Make, or, Cause to tell another*] *One Day shall Vrge;*
Per.

perswade, Provoke, or Drive on to tell another:] or, Shall Drive on another to tel, Shal put him to it, or push him on, ---velut unda impellitur undâ; as one waue is driven forward with another.] In a word: One Day, besides his owne Telling, shall Adde, or Appone the Telling, or Impulsive Cause of Telling of Another, or, unto Another. Which Adding, or Apponing of the Impulsive Cause here imployed, I take (to appone my coniecture in a case so doubtfull) to be the Cause of the word of Adding, or, Apponing vsed in the Chalde Translation, as euen now ye heard; Bucers Cōiecture for the Meaning being herevnto also consonant and agreeing:

The Arabian word, Twise * Read in this verse, is likewise in the Future Tense; Although with the Arabians the Future and the Present Tense be contained both in one (being otherwise distinguished.) As also the Hebrew Future Tense is sometimes taken for, or, to comprehend in it the Present Tense, or, Time: when as there is signified a Continuall Act. It is also put for the Preterperfect Tense, and somewhiles too for the Optative, or Potentiall Moode. Yea the Hebrew Future Tense (as one * saith) putteth on the significations of All other Tenses, of what Moode & Language soever they be: Shewing it selfe herein a right Proteus, that is, Heavenly Descended, & no Changling for his Changeablenes: as though it had this Motto; *Tempora mutantur, & nos mutamur in Illa.* Tenses, or Times are Changed, and I the Future am changed into the habite of the Rest.

So that it, being Formed too from the Imperative: * As is also a Mood, is as it were a rich *Paludamēt*, or Coat. Armour; the Aramick,

يدي

* In the Im.
printed copy
of Nebiensis;

* Bertram;

The Dayes Report

in which *The Dayes* are clad, and invested the Embassadours, or Heraults at Armes, to Proclaime through out *All Times The Reports of the Glory* of that great Commanding Lord and Emperour of the *Heavens*; out of whose *Imperative, All Times*; together with All their *Manners and Differences* are Formed and Created. For so, agreeably hereunto, *One Day* out of, upon, or, according unto Gods Commandement; Telleth another. *One Day* May, and, God Graunt that it may Tell another; yea, *One Day* Doth *and that *Continually, Tell another.

* Which I take to be the cause, why diverse here, in their Translating, does yet retaine, with vs, the presēt Tense. See hereafter the observation of Iunius and Trem. & Moller, &c.

* Arab. & vide Cald. supra.

* Or, Li.

* Terent. in Prolog. Eunuco.

* Of Heracle.

mus.

Again: *One Day* not onely Doth, but Shall Tell another of *God's Glory*; Shall & Doth, Doth, in that it Shall, and Shall, in that it Doth, Doeth, and Shall, and therefore Hath told too. For, what is it that Hath beene? That that Shall be, and what is it that hath beene done? That which Shall be done, and there is no *Nothing* under the Sunne. Is there any thing whereof one may say, Beholde this, it is *New*? It Hath beene already in the old time before vs. Eccles. i. ver. 9. 10. And aske we but of the Heathen men, concerning what *One Day* telleth another, יום ליום Iom le Iom, * Iauri * le Iaurin. They will say, Nullum est Iam diuturnum, quod non sit dictum a prius. Seneca in his twelfth Epistle, expounding that same * *Ymn Dies par omni est*, *One Day* is as good as every Day; or, *One Day* is equall unto every Day; maketh one meaning of it to be, *Parem esse unum diem omnibus similitudine*. Nihil enim habet longissimi temporis spatium, quod nō in vno die invenias, lucem & noctem & alternas mundi vices. There is nothing (saith he) in the longest space of time, which you may not finde conched within the compasse of one Day; hee

vn-

understands the Day Natural light and night. *But the
entertainment of the same is and alteration of worldly things.*
As if the present Day, the present Time did seeme for
nothing else, but to combine the former Glory of his
Maker, with that that is to come, and so to make his
praise to be continuall.

Secondly, we may attend the proper and fruitful
signification of the Hebrew, & Arabic, by their Rote.

The Rote of the Hebrew is, *וְיָצֵא*, *scilicet* *וְיָצֵא*, *exinde*
vit, to issue or flow forth. Whence is made the word
here used, signifying, *to speake fluently, or currently.* An
ordinary Metaphor (as yee know) with Cicero, *Quin-*
tilian, and others the best for Elocution. One Day *spea-*
ketb *Fluently* unto another. *Sine hesitatione,* (as *Mollen*
here speaketh) without any stop or stay, without any *fla-*
tering or *flammering*; with great celerity & volubility of
speech. Even like unto the Sunne in the 9. and 6. verses
of this Psalm, which commeth forth as a bridegrome out
of his chamber, and Rejoyceth, as a Gyant, in running his
course.

Here they that doe the worke of the Lord negligently,
they that doe it at halves, may learne to doe it more
thoroughly, more readily; with greater alacrity, and
with greater industry. For (alas) may it not be applyed
even to many a ones Preaching now a daies, which
the heathen Orator liath of his own profession? *At-*
qui vide in artificio perquam tenui, & levi, quando plus
adhibetur diligentia, quam in hac re, quam constat esse
maximam. See how many times there is much more dili-
gence used in some young schoolers declamation, then is in

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a whole and entire Sermon, so good and a proclamation as it should be, of Gods praises. Ten many times there is much more exactnesse & cariesse of it in some vile and base sacrifice, then in this, which yet for sooth we hold to be the greatest exercise of all. One Day telleth another. And this Telling is a Preaching, as directly out of the 6 Apostle I could proue vnto you. And this Preaching is according to the lawes of perfect Oratory. O how my thinkes, the very law of nature, or rather the God of nature hath instructed the Daies both naturall & Artificiall, to Preach the Glory of God, according to the lawes, naturall shall I say or artificiall, of perfect Oratory. For, as if they were, *ita orant, et non uariet a Deo is a facti factis, esse uideantur.* So so, One Day telleth another.

6 Rom 10
* Et uide in se
quentibus uol-
ta huc speculan-
tia.

* Ita ferè Cic de
Orat. lib. 1.

Many in this place haue much affected to render the word *gurgite* by some worde signifying Eructation, or Belching, or that which is more homely. Hence the vulgar Latine hath, *Eructat uerbum* the newer Spanish Translation, *Regueda palabra*; the French also, *Desgorge propos*. All these thinking that the metaphore had bin here taken from a full stomacke; (*ex plenitudine ventris* as Caluane here speaketh) which indeede is taken from the gushing or flowing out of water out of his source or fountaine. And therefore 'tis but needfull, which to this effect the French Annotation here hath vpon the word *desgorge*. So hath the prophet David elsewhere used the word *gurgite* as Psal. 139. the thirde verse of the last letter, *My lips shall speake of thy praise,* or (according to the Originall) *shall power forth plentifully*

fully thy praise. So here also, by *One Dayes* telling *the* other, is meant, That *One Day* powreth forth *Abundantly* unto another. Their Good meaning, who Translate by *Eruclation*, being here also to be found, namely, That *Every Day* is *Superabundantly Full* of Gods praise, a *Full* of words, or *Master*, and according to that *Fullnesse*, doth plentifully utter and vent out his *Eruclatorie* Speech. And their *Translating* being so much the more laudable, and concurring with this other, if by *Eruclation* there be vnderstood, *Fountaine*, or, *River-Eruclation*.

^a Job 31. 18.

This is very well observed here by *Bucer* vpon the word *Erucare* *vertere solent* (saith hee) *et id nunquam significat* : (sed *ad Sermonem significandum inde Translatum est, quod proprie Scaturire significat, Sermo enim ex ore, ut Rivus e Fonte exultat.*

^b In the signification of Speaking, as our English word (Tale) signifieth with those of Saxonie and Belgica; yea and with vs too, when, interrupting one in his Speech, we say : Saving your Tale.

Hence *Munster* commeth neere vnto the *Originall*, when he Translateth here *Influit*. And so doth *Rogine* putting here, *Eloquitur*, instead of *Erucit*. Like vnto our *English* and *Scottish*; *One Day* Telleth another: or, (as others Translate) *One Day* Uttereth &c. Which conspireth also with the *Italian*, *Raconta la parola*, and with the *Spanish*, ^b *Fabla dicho*, in the *Ferrarian* Edition; yea and with the *Greeke* too. For so also *πρωτα* sometimes signifieth; especially if it have such a word as *and*, or *and* joyned with it as here, *et cum* *Quia*. *Iunius* and *Tremellius* observe hore a farther note (though not farther then afore hath beene intimated) that which the *French* *Auotations* also haue, and is agreeable to that which is in the 5th and 6th verses of this

^a Where, among other things, of *Cōtinuation* of Doing, gathered out of the *Future* tense, in which the *Presēt* Tense is Involved.

D

Psalme

Psalmc. *Bruiat* (say they) *d. indefinenter profundis, ut*
Fons perennis aqua profundis largitur. Largitur, & Inde-
finenter. Both these are here also observed by *Moller*.
Bruiat (saith he) *id est, Copiose & Affluens Eloquitur &*
Testatur, &c. Where by the way wee may lay hold on
 the word *Testatur*, to enrich & countenance the *Days*
Telling, with his *Testifying*, like vnto the *Nights Certi-*
fying. Our Day Telleth, Certifieth, and Testifieth vnto an-
 other] *Abundantly and indefinitely.*

To these two may bee added a Third Observation
 For Water doth also *Bubble*, or make some *parking*
Noise even at the spring head. And so doe the *Dayes*
 in their *parking one with another*: as hereafter (God
 willing) shall more at large bee declared, when wee
 shall come to speake of *The Attenuation* of their Speech.
 This is that which the *Greeke too*, *huy*, leadeth vs
 vnto rather then to *Translatio* by *Bruiatio*. For *huy*
 (as hath beene said) doth not alwaies signifie *Er-*
rudare, or *Bruiare*, but sometimes too, *Fremere*, *Strepe-*
re, to keepe a Noise, or a Rustling. So that of *Homer*, *Adia-*
dens isophonus, is interpreted by, *aut. huy. & huiusmodi*.
infectionem. And this signification is very agreeable to
 that which followeth in the two next verses vnto my
 Text: *There is neither Speech nor Language; but their voi-*
ces are Heard among them. Their sound is gone out into all
Lands &c. Their Sound, their Voices; or, the sound of Gods
 voices speaking by them. According to that of *Leo*: *a sp-*
fine voces in Die ipsius audiantur in Nocte, & in Gods vol-
terare heard speaking vnto vs by the Day, and by the
Nights.

So then, *One Day* *Not* *Self*, and *Somewhether* *another*, and that *Indefinitely*, and that too *Plentifully*, His *Glory*, who is plentiful in his *Goodness* towards all his *creatures*.

Ought then our mouth either to bee *Silent* in *Gods* *praises*, or else *Sparefull*, or else ever *weary* of so wel *doing* for, *One Day* *Tolleth* *another*.

The *Roots* of the *Hebrew* hath also certaine *Cosens*, or *Allies*, which will helpe vs to some *Intelligence*, touching the *Ample* *Meaning* of *The Report*, that by *The Dayes* is made in this place. Two of them, & they the *Neerest* (for I will not trouble you with any more of the *Kindred*) are *וּלְדָרֹךְ* (To *Draw*, or *cause to come out*, to get and come to the knowledge of a thing by some other:) & *וּלְדָרֹךְ* (To *Foretell*, to *Prophesie*, or *Preach*.) According to the first, The *Meaning* may be also: *One Day* shall *pro- uoke*, (as before you heard) *One Day* shall *Draw*, or get *Knowledge* out of another: *One Day* shall *poke*, *search*, *Sift*, or *fish out* something, out of another, or, more then another: *One* *Still* to and of another *enterchangeably* *Giving* and *Taking*, *Adding* and *Receiuing* more and more *Re- vealed Knowledge* and *Information*. According to the later, This also may bee *Meant*: *One Day* will *Foretell*, *Preach*, or *Prophesie* vnto another; *One Day* will *Evange- lize*, will utter the *Gospell*, or *Parables* of *God*, vnto another: According vnto that, * I will open my Mouth, in * *Mat. 13 35* *Parables*, I will utter the things which haue beene kept se- *Plal. 78. 2* cretes, &c. Agreeably also to that *preaching* of the *Gospell*, mentioned, *Rom. 10. v. 14, 15.*

D :

The

بداية

The *Roote*, or *Theme*, of the *Arabian*, is varied into two *Boughes*, or *Branches* of *Signification*. Which (for want of *Garments*, The *Golds* of *Arabia*, or *Richer* *Master*, to spread in the way,) we of the poorer sort of *Christs* *servants* will use as the people did the *Branches*, (Mat. 21. 8.) which they cut downe from the trees, and strowed in the way of our *Saviour*. Thereby the better to decke and adorne, though with such slight stuffe, The *Dayes Report* of *Gods* *Glory*, and to cry out to Him in the End, *Hosanna* in the *Highest*.

One of those *Branches* of *Signification*, is like unto that of the *Hebrew* *Roote* it selfe afore spoken of, namely, *To Issue*, or *Flow out*, as out of a *Fountaine*, to *Spring*, to *Arise*, to *Spring*, and (that which perchance is from the *Arabick*) to *Bud forth*. Also to *Shew*, or to *Declare*. The other is: to *Begin*, to *Arise*, to take *Arising*, or *Beginning*, also, to be the *Beginning*, or *Arising*.

Now according hereunto; One *Day* Doth, or Shall *Flow out*, *Spring*, or *Arise*, *Bud forth*, *Shew* and *Declare* *To and Of* *Another*.

Again: One *Day* Doth *Begin*, taketh *Beginning*, it is

Vpon the point
ring or vow-
elling where-
of, I dare not
as yet adven-
ture, vnlesse I
should doe it
vpon coniect-
ure: as much
else is in the
Arabian; The
rather, be-
cause of the
paucitie of
pointed, or
vowelled.
Books: & for
want of a com-
pleat punctu-
ated *Arabian*
Dictionary:
with which
that *Divine*-
Linguist, and
most skilfull
in the *Arabi-
cke*, M. *Wil-
liam* *Bedwell*, is
richly furnished.
It is to bee wished,
or the like, and other good *Arabian* *Bookes*, and of forming *Types* and *Characters*
for that purpose, might by some Heroically minded be supported. It would be an ex-
cellent meane of the Advancement of the Common weale of Learning and *Chri-
stianitie*. It would doe rather cause the *Kings* of *Arabia* to bring *Gifts* (Psal. 72. 10.)
not only *Philosophicall*, *Physicall*, and *Rhetoricall* (with which among others, *E-
vax*, that learned King of *Arabia* was enriched,) but of *Divinitie* and *Christianitie*
too, and of the *Golds* of *Arabia*, to which continually praying unto *Christ*, and dayly
praising of him (Psal. 72. 15) In a word, It would be a Mite, well bestowing the Might of
a King, to cast into, the *Earthly* *Treasure* of The *Dales* *Report* of the *Glory* of The
Almightie.

Beginning, Of and To Another.

Here are Buds and Blossoms of Gods Glory. Here are
Sweet Springs and Arising Springs and Flowings, Shows
and Declarations of Gods Glory: proceeding from The
Fount of the Tongue of the Daye, Telling, Telling & Tea-
ching vs; That our Tongues should be a Fountaine of
Sweet, and not of bitter things. For you would also
thinke, that The Day had a Licorish Tongue, or at least
wise a Mellestuous, if yee knew how many Sweet Things
it Telleth of. His Creation, but of his prudent and provident Conser-
vation, Preservation, Gubernation, yea and of the Chai-
cest of all others: Election, Vocation, Redemption, Sancti-
fication, Iustification, Glorification. So many Sweet Ver-
bals Derived from One Primitive Word of God, by the
Deepe Channell of the Dayes Verbosity.

Where among other things Flowing out, the Dayes
Tongue being well Liquefied, are whole Seas and Rivers
of Corporall, and of spiritual Effusions.

Where among other Buds, are Bodies: among other
Springs, are Spirits: among other Arisings, are Rising
& Rising up of Dead Bodies, (whereof hereafter.) & a-
mong other things that shoot and spring forth, and that
without Rinking are, or is: The Rose of Iesse; the Tree,
and water of Life.

But All, one among another, are (as hereafter in the
Subject yee shall heare) All Things.

But One above All other Things, is: that Rising up of
that Iesse Root of Iesse. Againe Here is that Doth
Begin, That that Takes Beginning, and That that is Be-

* Vid. Act. 2.
& Ios. 2.

ginning to Another.

How can he but be here, That is, the Beginning to All Other? How can His Birth both Temporal and Eternal but Sprout out of this fruitfull wombe of the Day, yea and of the Morning, the First and Chiefest part of the Day especially that First and Chiefest Eternal Birth of him, who is the First, and Chiefest, and Eternall Day?

When as here are so Many Generations, & Corruptions, Generating the praise of his Incorruptible Generosity and Eternal Generation: So much, Light & Night, Issue, as it were Male & Female, so much Offspring of the Day and of the Darknesse, by The spirit of God Moving upon the face of the water (Gen. 1. 2.) So many spirits Flowing from the Father of All spirits: So many Beings arising from the Fountaine of All Being: So many things, that of themselves are not that they are, but in and through him, who of himselfe is that He is, and Ever is, and was, and shall be that He is: when as nothing is without Respect of the Diffusion of His Goodnesse, without Reference to the Enlarging of His power, and without Dependence from Him, who Dependeth of no other but Himselfe.

Because we may not place Him in any Other, wee must needs put him still in the Predicament of Relation of his owne praises.

Now (Right Worshipfull, and all alike well Beloved in Christ Iesus) let it not be, tedious unto you, a little more to make you acquainted, or else to renew your acquaintance, with the variety of Interpre-

nother did relate and recount, so as this Text beareth, the praise and honour of their G^od, I would not the stand against th^e *Allegoricall* sense of these words, so much as now I doe: And that is no more, but by holding with them who haue stood for the *Litteral*. I deny not, but that both the *Golden Apple*, and the *Syluer* *Net wherein it is*; that is, (as some haue bene conceived) the *mysticall* and the *litteral* sense, would doe well together to set forth *The Dayes Report* in his richest colours (to speake improperly) of *Or* and *Argent*. For which purpose we also hereafter, if G^od will, shall choose out the purest of that *Gold*, to overlay the *Dayes Report* with * chiefest *Ornament*. But because the *silver* hath here lesse alay in it, and is more warrantable, then the *gold*, I therefore cover rather, especially at this time, to take part with them, who are enquested for the *Syluer* Sense.

* Inter quos
Rabbi Moses. il-
le Egyptius vi.
de Pet. Galatim.
de arcanis lib. 1.
cap. 6.

* Or, orna-
ment of orna-
ments. vi E-
zech. 16. 7.
iuxta Heb.

These are not all of one minde neither. And yet not of so diverse, but that all thei^r understandings may stand wel together, and may concurre, for the making vp of a fuller and more plentifull sense: Or else each of them may well stande by it selfe, each one making a milder and more easie meaning by it selfe.

Three, yea foure (or more) *litteral* *Expositions* are past already. *Caietane* expoundeth the whole verse thus: *In successu dierum & noctium generatur in nobis ex caelestibus notitia: tum quia una dies aut una nox non sufficit: sed quod videtur una nocte de astris, principium est ad sciendum in alia nocte: & quod visum est in una estate, principium est ad sciendum in alia: & quod visum est*

est

est in vna astate, principium est ad sciendum in alia. Et quod visum est in vno Eclipse, principium est ad sciendum in alia. Et sic de similibus celi motibus, actionibus, & effectibus. One Day is not sufficient, but there must be more: One to tell another. By what is done, such a day or such a night, or in such a time of the year, in such a year; we learn what may be done another, the like Day, or Night, or in the same time of the year, another year. By what falleth out in one Eclipse, wee gather what may befall in another Eclipse. And so is there bred in vs knowledge of the motions, operations, and effects of the heavenly bodies, even by One Dayes telling another. One Day telleth another.

So likewise *Lyra* vnderstandeth these words, of the variations of the Daies caused by the motions of the heavens. *Variatio dierum* (saith he) *secundum longitudinem & breuitatem, caliditatem & frigiditatem, & alias variationes que per motum celi causantur, & secundum certas periodos reiterantur, ostendit potentiam & sapientiam motoris primi scti. D. 22.* The variation of the Dayes according to their length and shortnesse; lengthning and shortning, according to their heat and cold; and other such like variations, & diuersities, caused by the motions of the heavens, & reiterated according to their certaine periods; Sheweth their Power, and wisdom of the First Mover, that is of God. And in like sort *Munster* to haue vnderstood the words of my Text, will appeare in the second Generall part. One Day telleth another.

The Literall sense that *Arsenius* bringeth of these words, besides the affinity it hath with some already mentioned, inclineth much to that of *Dionysius Car-*

*b Vir. Quid
hæc doctrina
diebus & nocti-
bus continuatur
usq. ad posteros.*

Ihusannu : who entertaineth in these wordes, (that which well he may) a *Metonymie*: whereby *The Day* is said to doe that, which is done *in the day*; to Tell that, which is told in the day. Hence *Brentius* here translateth, *Singulis diebus annunciat verbum. The knowledge of God encreaseth daily*. And (according to that last exposition, which the Ordinary glosse here bringeth *b*) *is both by Day & Night continued onto all posteritie; The workes of God, or men by the workes of God, doe from Day to Day, shew the Glory of his kingdome, and talke of his Power. So too One Day telleth another.*

Rabbi Schlomohs exposition is, (like to some before going) that every Day and every Night with their continuall course and order, doe ioyne together in the celebration of the Power and wisdom of *G O D. One Day Telleth another.*

Abraham Ezra taketh the meaning of the words to be (the same which before yee heard out of *Buter* vpon the word *dom*) That every day bringeth forth some new worke or other of the Almightyes: Because every day (and so every Night too) vtereth & discloseth some new matter, in which the power, wisdom, and goodnesse of *G O D*, is in a new maner, and after a peculiar sort made manifest.

Quidam ad eas laudes, quas à patribus acceperunt, addunt aliquam suam, saith *Cicero* *a*. So doth the Day, Beloued, even every Day, besides that which it receiue: of the precedent dayes, as of his Auncestors or Predecessors, Add still some new matter of his owne, whereby *G O D*s name is magnified. As if *vix ea nostra voco*,

were

were his motto. Who saith, that that which was done yesterday, is done To Day? No more is that our doing, much lesse our deseruing, which others haue performed. Let every man proue his own worke (saith the Apostle ^b) and then shall he haue reioycing in himselfe, and not in another. ^{b Gal. 6. 4. 5.} Even as every Day hath something of his owne, something done To Day, whereby hee gladly sheweth forth Gods Glory, as all his Predecessors did. One Day telleth another.

Of like meaning are these words, in the iudgement of some. (who iudge not amisse neither) with that of the heathen mens (but whole it is, is not yet well determined) *Discipulus est prioris posterior dies.* The later Day is the former Dayes scholler, or Disciple. Hence Bucer here translateth, *Dies diem docet, One Day Teacheth another.*

Omnis res anterior posteriori uolunt praeuincit, saith Tertullian^c. Every fore-going thing prescribeth, is as it were a patterne, or a samplar, vnto that which followeth. Inquire of the former age, saith Job. Job. 8. 3. And, I haue considered the dayes of old (saith David) & the yeares that are past. Psal. 77. 5. Inquire now of the Dayes that are past, saith Moses, (Deu. 4. 32.) which were before thee, since the Day that God created man vpon the earth, &c. And Deut. 32. 7. Remember the dayes of old: (saith Moses too) consider the yeares of so many generations. For, One Day telleth another.

To the full meaning and vnderstanding of which words, it is as true, and all as pertinent too, that *Prior dies posterioris est discipulus*; The former day is also the la-

two dayes scholles, or disciples. One Day telleth another. The former day telleth the later, and the later the former. The first the *Chastitie* Translation seemeth to mee to haue aimed at by their word of *Diminution*. The second also by their word of *Addition*. And this later agreeably vnto that, which before yee heard out of *Bur*. That the *later Day* telleth the former Day, this the heathen men say well on, as well as they did the other.

Hence is that of *Æschylus* ⁴ *and in due time* *not* *is* *time* *as it groweth older and older, so it will improve itself better, it will reach the more and more.* And hence is that of *Demetrius* in *Terence* *Nunquam ita quisquam bene subducitur ratione ad vitam suam, quin res, et res, ut us semper aliquid apporet noui: aliquid moncat, ut illa qua te ferre et calas, nescias: et qua tibi paratis prima, in experiundo repudies.* This, especially if with the Apostle we preferre it to a higher sense, may well serue to allay the puffed knowledge in vs; *1. Cor. 8. 2.* *If any man thinketh that he knoweth anything, he knoweth nothing yet, as he ought so doe.* For, *One Day* telleth another.

Finally, if yee will haue the full and whole meaning of these words together, according to their farthest bout and circumference, respecting especially *The Matter of the Dayes Report*. I must needs hold with them, for this one place of holy Scripture, who avouched that every passage thereof was *Seauentie* manner of wayes to be interpreted. For I say not, that this place of holy Scripture may beare Interpretation *seauenty* manner of wayes; But, *seauenty times seauenty*. For Every Day, Every way considered, telleth eue-

ry

⁴ The Rab-
bins. See Bu-
cers preface
to the Psalms

ry Day every way considered, the Ever-Ever-Ever-la-
 sting Glory of the Lord. So hath, *One Day told another*
 ever since the beginnings, So doth, so shall, so may *One*
Day tell another, as *is uicew aia* Ⓞ, as S. Peter a speaketh,
 for Euer and a Day, a Day of Evermore, And I would it
 could be a more then for Evermore. Amen.

To God the Father, the Sonne, and the Holy Ghost, three
 persons one God immortal, invisable, and only wise;
 even to God, who is that he is, Be rendred and
 ascribed all praise, honour, glory, power,
 maiestie, kingdome, and dominion, both
 now, and throughout all Eter-
 nity. Amen.

2 Pet. 3. 18.
 Eccles. 42. 21.
 He is from E-
 verlasting to
 Everlasting.
 2. 39. 20. He
 seeth frō E-
 verlasting to
 Everlasting.
 is rdy aia
 is aia Ⓞ,
 For Ever and
 Ever. Heb. 1. 8
 Exod. 15. 18.
 For Ever and
 Evertor, For
 Ever and yet
 longer, &c.
 Græc. *aiw*
aia & *eu*.



of the Church

The Church is a society of men
 who are united together by the
 bond of love and charity
 and who are bound together
 by the same laws and
 regulations. The Church is
 a society of men who are
 united together by the bond
 of love and charity and who
 are bound together by the
 same laws and regulations.



lina
 & l
 mat
 papa
 qui
 lena
 and
 clare

or the Nights, to be living * creatures indued with voice,
 Speech and Language: But it is a kind of Protopheta,
 whereby men are taught by the visible things of this world
 to be brought to the invisible Creator of them, and so to
 bring and sing unto him praise, Glory & Thanksgiving.
 Caeli & singuli dies eo Deum et eius opera pradicant, quod
 τῷ, &c. Da nobis pradicandi materiam exhibent, saith Bucer: the bea-
 mascen. Or. vens and the Dayes are therefore said to declare Gods Glo-
 riod. fid. lib. ry, to praise his workes, and to publish the same one unto a-
 2. cap. 6. in nother, because they yeeld us matter of so doing. Singuli
 fine. diebus adeoq. singulis momentis Deus manifesta sui testi-
 * 2 Td, 8. Nū- monis edit; & eorum consideratione in cognitione Dei de-
 γινῶται τὸ ἡμέ- die in diem proficimus, saith Gualter. Every day, yea and e-
 ρα τὸ πᾶν, & very moment God sheweth forth manifest tokens and testi-
 μόνια ὅτι μὲν monies of himselfe, by consideration wherof we are from
 μὲν, οὐκ ἔστι Day to Day more and more furthered in the knowledge of
 ἑνὰ τοῦ Θεοῦ God. Nec intelligas (saith Caietan.) caelos narrare & an-
 λίσαι διὰ εὐ- nunciare loquendo, sed materiam narrationis & annun-
 μῶν, &c. tiationis prebendo, we may not thinke that the beavens do
 & paulo declare, or that the dayes tell one another by speaking, but
 post: τὰν ἀ- by ministring matter for speech and declaration. And (as
 φωνῶν τὸ κτλ. Dionysius Carthusianus speaketh) Dicuntur caeli enarrare
 οὐκ ἐπὶ τῷ Δαβὶδ, (to Gloriam Dei sicut dicuntur benedicere Deo, cumq. landa-
 wit, by rea- re, videlicet quonia praebeant intuentibus occasionem atq.
 ding that materiam contemplantis Creatoris potentiam, sapientiam,
 laudare & perfectionem. The beavens (and so likewise the Day &
 οὐρανὸς & c: interrogatively: of which he had there spoken before) ἀλλὰ τὸ ἐν
 μὴ τι ἐκ τούτων, μὴ τὸ λογικῶν, καὶ τὸ ἐκ τῶν ὁρατῶν τοῦ κόσμου, ὅτι τὰ
 οὐρανόθεν τὸν κόσμον ἑκείνους. ὥστε ὁ Θεὸς ἐκ τῶν ὁρατῶν τοῦ κόσμου
 Fragment. Commentar. in Psal. ex Niceta. ἀλλὰ τὸ ἐν τῷ κόσμῳ τὸν
 the

of Gods Glory.

41

the Night) are said to declare the Glory of God, in that sense that they are said to blesse the Lord, and to praise his name to wit, because they furnish their spectators with matter and occasion of contemplating the power, wisdom, and perfection of their Creatour. According to that of I say (Isa. 40. 26.) Lift up your eyes on high, and behold who hath created these things. Finally this One Dayes telling to another, is like vnto that in the 12 of Iob. 7. 7, 8. Aske now the beasts, and they shall teach thee: and the fowles of the heaven, and they shall tell thee: or speake to the earth, & it shall shew thee: or the fishes of the sea, and they shall declare vnto thee. Thee, and, vnto Thee.

So it is indeed, vnto Men, for Mans sake, for his Learning, ad hominum utilitatem, for Mans Profit, as Theodoret here speaketh, that one day telleth another. *Illi audiunt tanquam verbum eructatum,* (saith S. Austin) *illius tanquam scientiam annunciatam. Quod enim rutilatur, presentibus rutilatur:* They (that is, men) doe heare as it were a word, and as it were knowledge vttered vnto them, for looke what is vttered, is vttered vnto them in their owne persons. One day inciteth vs by one thing, another by another, as anone yee shall heare out of Munster. The noise that they make is like the voice of a cryer vnto Vs, like an Oyes wherby Our hearing is required. Their sounding and resounding, their *Exes & r- lorgons* is a catechising vnto vs. In the 145. Psalm, whē the Prophet David had said, All thy workes praise thee, O Lord &c. They shew the mightinesse of thy kingdome, & talke of thy power; he addeth immediatly (the end thereof) That thy power, thy glory, and mightinesse of thy king-

F

dome

done might be knowne vnto men, v. 10, 11, 12. And how
 ever it be of that that is done; sure we are, that what
 is written is written for our learning. Rom 15. 4.

Let vs therefore obserue for our instruction, that
 which was last spoken of the Dayes Speaking: *The Ma-
 ner of it*; how that it is but by a *Prosopopœia*. and it may
 well reach vs our dutie. Vs, *Men & Women*, who on-
 ly were made to be the speech-sounding letters in the
 whole Alphabet of the Creation. For (alas) the Day
 indeed soundeth Gods prayes; But how dorth it found
 them? Truly, wee must lend a figure to that sounding
 speech and speaking sound, or else it will bee neither
 found nor speech. Only we, wee men and women, can
 truly and properly speake Gods praises, if we will.
 We only haue speech and language, and haue it only
 to that purpose. Our Tongue and Speech are our on-
 ly * apparant Glory aboute other creatures; whence
 קדש (Caud) in Hebrew signifieth both Glory & Tongue.

As P. Martyr well noteth in his common place of the
Resurrection, sect. 28. Psalm. 16. 9. Gen. 49. 6. my Glory, that
 is, my Tongue. Or is it so rather, because our tongue
 should alwaies be sounding forth the Glory of God?
 of God, who is our Glory, Jer. 2. 11. And, Let him that
 glorieth (אשכנז) glory in the Lord, 1. Cor. 1. 31.

And yet see, whether the Day be not more forward
 in sounding forth, & speaking the praises of our God,
 yea eue vnto vs our selues, then are we: which should
 be the only speakers in this lower house of the Parlia-
 ment of Gods praises. For, heare what the Prophet
 David saith in the next verse vnto my Text, accord-
 ding

* Quia licet
 humana digni-
 tas ab anima
 rationali pen-
 deat, ea tamen
 cum sit invisibi-
 lis, nulla quâ-
 piam aliâ re
 magis cognosci-
 tur, quàm ora-
 tione. P. Mar-
 tyr ibid.

Vid. Postel. De

Originebus, fac.

1 See also the

Last Sermon:

where, of one

Dayes telling

a word] or,

Speech.]

seth vnderstanding, but even our conceits capacitie. For if we only looke and gaze on them, though to the ende of the *Horizon*: if wee onely note every *Horoscope*, and not apply such admirable sights to their right ende & vse, his Glory, who hath exhibited them vnto vs, what great matter, *quid tanto haustu dignum*, haue wee done? Even as little children, who when they should learne their lessons, doe nothing but looke vpon the painted
babery of their bookes: being loth to bee gultie of more learning, then is the gilt of the cover, or the leaues; and skilling no more of the Text, then the Text hand letters come vnto; Lastly, getting no more fruit of all their schooling, then is vpon the fig tree in the end of their Accidence.

If either Sight or Hearing, or both of them together may ought profite vs in knowledge: we haue not wanted ether of the *Heavens*, or of the *Day* or of the *Night*, sufficient information. Τὸ αὐτὸ καὶ τὸ φῶς καὶ τὸ σκότος, καὶ ἡ ἡμέρα καὶ ἡ νύξ, καὶ ἡ φωνὴ καὶ ἡ σιγή. Such is their sound, that it may be heard of all men: nor only such is the heavens sound, but such is the sound of the *Day* & of the *Night* also. For they δοῦντες αὐτοῖς τὴν φωνήν, ring lowd in their eares that see them, stunne and astonish their beholders: whilest αὐτοὶ οὐκ ἔχουσιν φωνήν. Their sight, or sight-
 lineesse, sendeth forth a voice more shrill then any trumpet, as S. Chrysostome speaketh. yea so farforth, as that the
 * Rom. 1. 20. very invisible things of God* are made manifest vnto me by this their speech, their voice, their words. As shall farther be declared, when we shall come to speak of the

the Master of their speech.

Now I would to God we that haue voices did as much as these doe, that haue no voices; & our words were as these their words, which yet are no words. I would their *ὄργανος* did not put our *ὄργανον* downe. For so neerely in the Greeke doth their *φωνή* imitate our voice, & so far indeed doth their *ῥήμα* exceede and surmount ours; a thing, I say not in reason, but in reasoning absurd, that both *Kindes* should not equally participate their *Genus*. The *Dayes*, though they haue not *φωνή* (voice) properly as we haue, yet haue they *διαφωνία, ἁρμονία, συμφωνία*. (*Discords, Shrillnesse, Harmony*)

Clemens Alexandrinus * hath sited them all three in one sentence: *Καὶ τῶν στοιχείων τῆς διαφωνίας, οἷς τὸ ἑν ἰσχυρὸν ἐστὶν ἁρμονία, ἡ δὲ ἄλλος ἑκαστος αὐτῶν ἀρμονία ἐστίν.* The disagreeing (or jarring) Elements hath God by the stroke (or touch) of his hand reduced into an orderly lowdnesse (or shrill tuneableness:) that so, by an harmonieall concert in sundry tunes, the whole world might make him * *melodie*.

First the Daies are indeed Different in their sounds. *Ἄλλος ἡ μήτηρ καὶ ἄλλος ἡ μήτηρ*, saith *Hesiod*. *One Day* is as a *mother*, another as a *stepmother unto man*. For when man would needs know evill, as well as good: no marveile, if he reapt fruit accordingly. To know the evill Day, what it meant, as well as the good Day: the Day of death, as well as the Day of life, the Day of damnation, if he take not heed, as well as the Day of salvation. What then, Beloved? but that therefore ye walke circumspectly, not as fooles, but as wise, redeeming the time: because the dayes are evill. *Ephes. 5. 15, 16*. And

* Which signifies indifferently either Sounding, or Speaking.

* *ὁμογενῆς. ὁμοῦ. Ἐμ. p. 2*

* See that which hereafter in this Sermon is in the Margent noted out of Austin, de civit. Dei, lib. 11. cap. 18.

Omnis Dies, omnis Hora, quàm nihil si minus ostendit, aliqua argumento recenti admodum fragilitatis oblitus, Seneca, epist. 101. is in initio.

that good Dayes follow good deedes, evil Dayes evil deeds, is not to be doubted. For, if any man long after life & so see good dayes, let him refraine his tongue from evil, and his lips that they speake no guile: Let him eschew evil, and doe good: Let him seeke peace, and follow after it, &c: as both the Prophet David, and th' Apostle haue

* Psal 34. 12.

13, 14, 15. &

1. Pet 3. 10. 11.

12, 13.

* Ouid. de Fa.

stii. immediat.

ly before that

heretofore

cited, Ille Ne-

fastius erit, &c.

spoken.

One Day telleth another. Non habet officium Lucifer

omnis idē, saith the Poēt *: Every Day hath not the same

office, serues not altogether for the same purpose. And as

Solomon saith (Prov. 27. 1.) Then knowest not what a Day

may bring forth. The yeere is like vnto a pleasant field

or garden in which are set the Dayes like vnto diuers

pleasant plants or fine flowres, each one having his

severall sweet smell and savour. *Aliter olet flos rose,*

aliter flos oliue, aliter flos rose, *aliter flos lilij,* *aliter flos vio-*

la, aliter redolet spica, &c: as elegantly saith S. Gregory,

in his fifth homily vpon Ezechiel. The rose * hath his

proper sweet smell by it selfe: the lily * by it selfe: the violet

by it selfe: the pynke by it selfe, the gyllyflower by it selfe, the

carnation by it selfe, and so of the rest: So every Day

hath his severall temper and temperature, whether it

be of First or Second, Active or Passive, certaine of

most rare qualities: most certainly, of most rare acci-

dens: whereby it smelleth sweetly vnto Gods Glory.

One Day inciteth and inviteth vs by wholesomeraine,

another by faire and dry weather: one by frost, ano-

ther by snow: one by hot, another by cold weather:

one by calme and milde weather, another by stormes

of haile, by lightning and by thunder: as in effect *Mun-*

ster

* Vid. Ezechus.

39, 13, 14.

ster hath very well noted on my Text *. But because this hath heretofore beene touched by me in the first generall part, I will beare of (if so you will beare with me) another way. The Church of Christ is also likened vnto such a garden or field as last I spake of. For so S. Gregory vnderstandeth that, Gen. 27. 27. Which is there spoken by Isaac vnto Iacob in blessing of him, Beholde the smell of my sonne is as the smell of a field which the Lord hath blessed. And Cant. 4. 12. The Church is called a garden inclosed.

The variety of sweete and good smells in so goodly a garden what are they? Bonus odor Christi est *prædicatio veritatis*. The sweet savour of Christ, is the preaching of the truth, saith S. Austin. And Thanks be vnto God; (say we with S. Paul) which alwaies maketh vs to triumph in Christ, and maketh manifest the savour of his knowledge by vs in every place. For we are vnto God the sweete savour of Christ, *circumdata*. O, saith Austin by occasion of those words, *Felices qui bono odore vivunt, Quid autem infelicius illis qui bono odore moriuntur?* Happy are they which live by such a sweet smell: But what more unhappy then those, whom such a sweet smell killeth? Yes, they are more unhappy, which die with Variety of good smells. Who, when Christ is preached by so many of vs, after so many diverse manners of preaching, (as partly the Dayes Emphony shall declare) yet it is vnto them The savour of death vnto death, and not the savour of life vnto life; And that for want of the Grace of Gods Holy Spirit to Blow vpon them (Cant. 4. 16.) that so that other sweet and good smell and savour of Christ, those

* Vid. Eccles
42. v. 14 & 5

* 1. Cor. 1. 14.

those *Fragrant* and *Odoriferous* Spices, to wit, *The praise of vertue*, and *the True worship of God*, may *Flow out*. *Aromata nempe Adoramenta delectabilia sunt*; &c: (saith

* Sim. de cass.
in 4^{or} Evang.
L. 13. Scilicet, sed
Christum.

* one) *True Adoration is Aromaticall Delight*: & there is no smell to the *spirituall* (smelling more *delectable* in this life, then of *Vertues Flowers*. But to recover me to the *Dayes Diaphony* againe; it is but *Discors Concordia*. They all agree in the shewing forth of his Glory, and giving vs good instructions. Such like discords hath he knowne, whoever --- *tenta vit pollice chordas,*

Ovid, Met,
lib. 10,

Et sensit varios, quamvis diuersa sonarent,

Concordare modos. Such like discords hath the Apo-

stle *S. Paul* exhorted vs vnto, whē he would haue one to draw one way, another, another way, for the more glorious building vp of the Church of Christ. But how is that? some to hold of *Paul*, some of *Apollos*? or that there should be *strife*, *envying*, *wrath*, *contentions*, *backbitings*, *whisperings*, *swellings*, & *discord*, or *inimutuosities* (*inimicitias*)? *2. Cor. 12. 20*. No, no, Beloued; but every man to follow diligently his owne vocatiō, to doe his owne businesse with singlenesse of heart, and synceritie: according to the diuersities of gifts which we haue according to the grace that is given vs. As there at large, by the similitude of diuerse members in one body, and diuersities of offices of the members, the Apostle hath declared.

A second kind of diphonie required in vs, is: That wee should not be vnequally yoked, as the Apostle speaketh, *2. Cor. 6. 14*. *Haue no fellowship with the vnfruitfull workes of darknesse; but euen reprove them rather*, *Ephes.*

phes. 3. 1. The Day Beloned, hath no commerce or co-
fession with the Night, but with the Day. For One Day
telleth another. So it were, that are children of the Day,
(1. Theff. 5. 5.) have any communion, or communica-
tion with, or about night-matters, a great chance but
the Day shall declare it. 1. Cor. 3. 1. 7. for, One Day telleth an
other.

A third kind of Diphony there is, that which S.
Bernard hath: *ut dissentiam tecum, ut tibi me adversa-*
rio, ut graui & vigili lucta tu ipse contra te ipsum infat-
igabiliter praelibris postremo, ut valefacias inveterata co-
saetudini, inuicem, affectioni. For a man to dissent from
himselfe, to oppose himselfe against himselfe, to strive and
struggle earnestly, and vigilantly with himselfe, to bee in-
fatigable in so encountering with himselfe, Finally, to cas-
se his inveterated evill customs, and his inbred affecti-
ons.

^a Super Cantid.
serm. 85.

This contrarying and contradicting of one selfe, is
in some sort to be seene in that which One Day telleth
another. For Contradictories, though not at the same
time, yet the same Day, and in divers respects, they
may be true. And many times the very same Day re-
porteth things that are cleane contrary. Witnesse,
sorrow & heavines, at the death of our late Queene:
joy and heavenlinesse, at the raigne of our gracious
Soveraigne; And all this in one Day: or else, heavinesse
continuing for a night, joy came in the morning. One day
so much differing from it selfe, to teach vs one day to
become new men. One Day Telleth another.

Secondly, the daies are spacious, shrill and sounding.

as already yee haue heard: But here we may heare the
dutie both of Priest and People. The first I beseech by
the things which now they see, *and quæ sunt oculis
subiecta fidelibus*; by the example of the Day, which
now they cannot choos but eie, vnlesse they shut their
eyes of purpose, that they would bee still more and
more *inquit*. Too raw, too young yet to speake, & to
shew a mans selfe in such an assembly. If the Day should
say of it selfe, wee had missed of his light in this As-
sembly. And if it should stay vntill it came to ripenesse
of yeaes, yea or of dayes: it would neuer come vnto
vs, we should neuer see it for, so, to morrow it is gone.
His voice doth not serue him to preach. So it seemes.
And yet it is as good as the Dayes voice, if there bee
any comparifon betwixt them. For the Day (as yee
haue heard) hath indeed no voice at all: and yet in the
preaching and predicating of Gods praises it hath a
thriller voice, then any trumpet, as hath beene told
you out of *S. Chrysostome*. Behold, I cannot speake for I am
a child: would not serue the Prophet *Ieremias*, turne.
Nor here will it serue the Dayes turne, or excuse it for
not telling forth Gods glory, because it hath no voice
to tell it withall. *One Day Telleth another.*

Ierem. 1.

The People also are here taught to preach Gods
Glory, & the congregation to talke of his praise. For who
made the Day a Deacon, or a Priest? or else who ever
gaue him Letters of Orders? yet is he still a preaching
vnto vs the Glory of God, that placed him in such an
order. Ought not we much rather to bee alwaies tel-
ling of his praise, who hath made vs of an higher Or-
der:

den then the Day, and of an higher calling to call vpon him.

And this is the rather spokē, because of some, who, because they are not in Orders, care not how disorderly they liue, and because they are not Priests, care not how prophane-ly: because they are of the Laitie, care not how lewdly they cary themselves in wordes and workes and conuersation. Forgetting all the while their spirituall Priesthood, *Rev. 1. 6. Rom. 12. 1.* their Holy Priesthood, *1. Pet. 2. 5.* As if that required neither holynesse of them, nor fruites of the spirit, *Iustis quibz etiam*

Omnes iusti Sacerdotalem habent ordinem.

1. Pet. 2. 5.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

vinced loquitar. Every good man speaketh & preacheth by his Good Life: faith S. Gregory.

And that this is the best kind of speaking and of preaching, and that which giveth all laudable act and perfection thereinto, either in Priest or People, S. Austin (*De Doctrina Christiana, lib. 4. cap. 28. & 29*) hath at large declared: Where amongst other things, *Sicut ne hoc quidem potest, fidei*

he iura conuersetur, et non solum premium sibi comparat, sed etiam praebeat alijs exemplum, & fit ei quasi copia dicendi forma vivendi. If it be so with a man, that he cannot be a preacher, for that he wants both wisdom and eloquence of speech, (for so S. Austin determineth of it) Then let him, yea he must bee a preacher in conuersation and holynesse of life. Let his holy and orderly living serue him instead of holy Orders, his formal carriage and demeanure serue him instead of a concionatory speech most eloquently performed. And this kind of speaking & of preaching Gods Glory (whereunto all, both Priest and People, are liable) commeth

needest of all to the Dayes telling one another in this place, which is by the due observing of the ordinance of the Dayes and Nights and Heavens Ordinary.

One Day telleth another. The third and last is, the Dayes *συμφορίαι*, the Daies Harmonie. *Καὶ ὁ πρῶτος*

ἀδελφὸς τῷ δεύτερῳ ὡς ἡμεῖς ἀδελφοὶ ἀλλήλων ἐσμὲν καὶ οὕτως ὁ πρῶτος ἀδελφὸς τοῦ δεύτερου καὶ ὁ δεύτερος ἀδελφὸς τοῦ πρώτου, &c. As excel-

ἱμῶν. Ὁ δὲ
popul. Antioch.
 See that
 next in the
 Margent ci-
 ted out of
 Theodoret.
 de provident.
 Serm. 1.
ἀδελφοὶ ὡς
ἑστέον ὡς
ἀδελφοί, ἐπὶ
ἀλλήλους. ἀπὸ
ἀνδρῶν. ἀπὸ
 28. 29.

lently saith S. Chrysostome^b by occasion of the words of my Text. For like as sisters dividing their fathers inheritance betwixt them, doe it with great good love and liking on each part, they take their owne lot contentedly, neither of them intruding upon the others right: So the Day and the Night have the year parted evenly betwixt them, with as great equality and equabilitie. Which may wel teach vs to agree better then we doe. We goe to law, we wrangle, we brabble, wee cavill and fall out about small matters: whilst the Day with the Night, one day with another, never yet was at strife and variance, never jarred about matters of as great moment as concerneth their whole estate, and as necessary as Light and Darknesse, Day and Night.

One Day telleth another. Here too (in S. Chrysostomes vnderstanding) is a lesson for the covetous earle, *ἐπιθυμῶν τὴν τιμὴν* (saith he) *ὅτι ἀδελφὸς τῷ πλησίον ἐστίν.* Heare ye this ye covetous and greedy of other mens money: imitate the Day and Nights equalitie & equabilitie. The Day pil- leth not or polleth, it taketh nothing from his fellow, but giveth him rather, that which he hath to giue. For

One Day telleth another.

It.

It fareth with the Dayes in the yeere, as they say it
 doth with fruitfull trees and plants in some places of
Barbary: where they plant vnder the Date tree, the Oli-
 uie tree: vnder the Olive, the figge tree: vnder that
 the Pomegranate vnder it, the Vine: vnder the Vine,
 they sow Wheat: and vnder Wheat, pulse: all prosper-
 ing one vnder the others shadow, & yeelding their
 fruit the same yeere. So all the Dayes of the yeere are
 as it were planted one vnder the other, & one above
 the other: some are higher, some lower, and placed
 are they *Secundum sub & supra*, making vp as it were a
 whole Predicament of Gods praises. The predica-
 ting whereof is the fruit they all beare, they all beare
 the same yeere, whilst the one still prospereth & com-
 meth vp vnder the Night and shadow of the other.

This may shew vnto vs our duty & condition. For
 we are all placed in this world, yea eue in this Realme,
 in like sort as the Dayes: one vnder another, one in:
 higher, another in lower place: al vnder one *Summum*
Genus as it were, one most noble Sovereigne. He is
 vnto vs, as the *Sunne* to the Dayes that be vnder him:
 (for *Gen. 1. 16* & *18.* and *Psal. 136. 3.* *The Greater Light was*
made to rule the Day) or, (to speake too little of him)
 he is as the date tree to those that be vnder him. He
 hath even the olive tree vnder him, the figge tree, and
 the vine, these three trees, *Iude. 7.* wil teach vs that are
 Subjects our duties, eue as the dates of the yeere doe
 reach vs too. These seek not Superiority one over the
 other, but look in what place God hath set them, be it
 better or worse, higher or lower, for most or hinder.

have kingdoms, that appertaineth not to them, no though it be offered them; but rather give themselves to follow diligently that vocation, whereunto they are called: so seeking to glorifie God, yea and to *cherish* him too, by the fruit of good living, like vnto the *finesse of the Olive, the sweet and good fruit of the Fig-tree,* and the wine of the vine. But it is the Bramble, or the Bryar, which beareth such bad fruit, who would advance himselfe above the trees, & would haue all *put* their trust under his shadow. As if his shadow were a *hike* & sufficient shelter for the highest Cedars of Lebanon.

Wherefore, Beloued, be yee not like vnto the scratching bramble, but to the good trees, that had rather liue vnder the shadow of another, and so bring forth fruit; not once & yere only, but, like vnto the Tree of Life in the Revelation, every Moneth of the year: yea Every Day of the yeare, while it is called To Day. Because so doth every severall Day of the yeare. One Day Telith another.

Here also, if we consider the Dayes and the Nightes too in Relation to their Rulers and Governours, we shal farther see how they Relate Gods Glory; whilest they afford excellent instructions, both for the Rulers & Guides of Gods people, and also for the People themselves that are Guided and Governed.

For the first: they ought to be like vnto the Rulers of the Day and of the Night. They are, *The Lights in the Firmament of the Heauen; The Sonne, The Moone, & the Starres.* Their Office twofold: To Rule, & To Give Light. So by them *The Heavens Declare the Glory of God, & the*

Gen. 3. & vid.
Ier. 31. 35.

Firmament sheweth his Handy worke. So also by Kings & Rulers, whilest they are full of the Light of Knowledge, and not only Rule, but Give Light too upon the Earth, Their High Sees and Seates of Honour, their Thrones & Chaires of Estate Declare the Glory of God, and their Commonwealths strong Firmament sheweth his Handy worke. Whilest, I say, there is no Day or Night, no Subject so Darke and Ignorant, but hath a * *wise and Learned Ruler, and a Judge, a Guide, a Leader well instructed: Such a one as in his place and calling, being himselfe Lightsome, is very industrious in Giving Light vnto his Day, and Night-Subjects and Inferiours.*

* Vid Ps. 110.

Such a one as is first & principally, Christ himselfe: who is *the End and perfection of all Kingly Glory and Dominion* who should be *First in their Intension*, that beare rule, yea and in their *Attention* too; as a perfect patterne and a most true Rule of well Ruling. Whose Dominion is from one end of the world vnto the other: Whose Throne is Everlasting: Whose Scepter is a Scepter of Righteousnesse: Who is that Sunne of Righteousnes, to whom in a Mysticall Sense the 5. and 6. verses of this Psalme are most surable: and in Whom, as hereafter shall be shewed, the Glory of God is most resplendent.

But vnder him, and though in our Horizon Next & Immediately, yet a great way after him: Such a one as is our King, (not to flatter him, but that God may be more and more Glorified by Him, and he incited to Run on, in being Next and Annexed to him in Giving Light, to whom in Ruling he is Next) who is like vnto

The

The Sunne (in the 5th and 6th verses of this Psalm) which cometh forth as a Bridegroom out of his chamber] Brave and Chast and undefiled And Reioyeth in the Lord hartily and in the Statutes* of the Lord, v. 3. As a Giant or strong man] whom nothing may put backe, or direct from his setled godly resolutions. To Runne his Course, or Race] In the way* of Gods Commandments; from one End of Them, vnto the other: and therefore is Temperate in All things (1. Cor. 9. 25.) and that for the Joy that is (et before him (Heb. 12. 2.) To obtaine a Crowne Incorruptible (1. Cor. 9. 25.) and that same is his most Brave and Royall Reward of his well doing. For so in keeping of the there is Great Reward, v. 11. And therefore too he may well be seene to Runne] as Swiftly, as he runnes Gladly and willingly even to Runne] All the world over in One Day having a Care of All his Subjects and through his zealous Heat, coupled with The Light of Knowledge, finding out all that is amisse and repugnant to Gods Glory, and reforming it. And this not One Day only, but with continuall perseverance, vnto the End (Here the worthiest Title of a King) vnto the Ende b vntill he come to him that is The beginning and the End, and to the light of Gods Glory through him; And so: From Day to Day, from One Day to another. fro Day Temporal to Day Eternall. One Day Telletb another.]

Now likewise for the People: They may here learne and headmonished, not to attempt, speake, or imagin any Evil against their Rulers and Superiors: no more then doe the Dayes and the Nights; who to their Rulers oppose no vnrulines, neither withstand they their

Psal. 19. v. 5, 6
* Psal. 104. 34
& 105. 3. &
Phil. 4. 4.

* Psal. 119. v. 14.
V. 6.

* Psal. 119. v. 1, 2, 3, 4, 27, 33, 35.
Gen. 18. 19.

* Vid Ps. 119. v. 6.
1. Cor. 9. 24.

& Phil. 3. 14.
V. 6.

Psal. 119. v. 1, 2, 3, 4, 27, 33, 35.
Gen. 18. 19.

* Vid Ps. 119. v. 6.
1. Cor. 9. 24.

& Phil. 3. 14.
V. 6.

H

Lights,

Lights, least they should stand in their own *Lights*, and so be nothing else but *Darknesse*. As it saith with the whoby *Disobedience* to their *Guids* and *Governours*, & by plotting mischief against the, seeke to extinguish their owne *Lights*: as though being wearie of their *Old Eyes*, they would pluck them out, & so either see with the holes, or exchange them for *New*. And being herein so vnlike to *Children of the Day*, as that they are not to be reckoned *Children of the Night*. whilst they entermeddle with such hideous and prodigious *workes of Darknes*, as are not to bee found in the *Blackest* and the *Darkest Night*.

Againe, the *People* are here taught, concerning their *Kings* and *Princes*, *Rulers* and *Leaders*, *Guides* and *Governours*: That though they be never so *Good*, never so well *Allied*, never so *wise* & *Learned*, yea though they were *Gods Signes* upon his *Right hand* (*Isa. 22. 24*) yet they should not be *Proud* of the, *Glory* in them, *Presume* on them, or put * *Trust* or *Confidence* in the; much lesse *Adore* them, & giue away *Gods Glory* vnto them.

* Vid. Psalm.
146. 2. & inde.
2. 118 8, 9. &
109, 29.

All which not we only of this *Land*, but commonly *All People* of the world are, and haue bene, faultie in. At which were more tolerable in the *Dayes & Nights*, then in any of vs all. For as much as their *Seducements* should be through greater *Enticements* *. Their *Rulers* are in *Higher place*, more *Glorious*, more *Full of Light*, then ours: and if *Solomon* in all his *royaltie* were not like vnto one of the *Lilies of the Field*; much lesse vnto all the *lights of Heaven*. Theirs are situated in a *Firmament*, ours in *Infirmittie*. Theirs haue a kinde of *Everlasting* per-

* Vid. Job. 31
16, 27. Deut.
4. 19.

permanencie: ours, as soone as God taketh away their *Breath* they die, and are turned againe to their *Earth*; and to their *Dust*. Their *Rulers* are of greater *Might* then ours. Witnesse, their *Motions*, *Influences*; and *Operations*; their *Oppositions*, and *Coniunctions*, their severall *Aspects*, & the like: whereby they are of so great force, both by *Sea* and *Land*, and in the *Aire*: being *Causers* also of *Generation*, and *Corruption*: shewing thereby the *Glory* of the *First Mover* and *Creator*, and his *Super-excellent Omnipotencie*. And yet for all this, *The Dayes* and *Nights* are not *Proud* of them, *Rehyn* not on them, put no *Affiance* in them or their *Alliance*, desert not their *Allegiance*, *Dutie* and *Obedience* to their *Creator*, & to the *Command* of his *Supremacie*, because of them: they *Glory* not in them, but in him that made them; & made them (*Day* and *Night*, *Light* and *Darknesse*): before such *Rulers* were set over them. They worship not the *Creatures*, but the *Creator*: finally they *Report* and *Declare* his *glory*, and not theirs: but so as theirs also redoundeth to his *glory*, who is *Blessed* for ever.

* Psal. 121, 35,
36. see more
hereafter in
this Sermon.

.ba. 10 4

.v. 12. 1014
3. 25. 1014
1011. 1001

Consider next, Beloved, how that wee haue a longer time of continuance then hath the *Day*, & therefore haue more *Time* to *learn*. And yet wee see we haue so played the *Truants*, that we are come to *Day* to be taught our *dutie* towards *God*, yea & our *Prince* too, of an *Infant*, that is but a *Day* old. For *Augustissimum habet Dies gyrum*, saith *Seneca*. *The Day* bath but a narrow compass. *The Month* is of a far greater bout then he. *The Yeere*, like vnto one of the greater *Circles*, is of a greater circuit then they both. *The*

b Epist. 12.

Day in Longevity like unto the Year, if this be
not rather like unto the Day. The Day but a Dry old &
yet it addeth some knowledge unto the Days of old.

Ostendunt terris Haec tantum Fata neg. vltima

Esse sicut. It doth but peep into the world, and but

Shew it selfe as it were upon the stage: and yet maketh it a
Great Shew of Gods Glory.

Peepes vs Such Lecture of the Day,

Both as he comes and flies away:

Bids, but to bid the world Adieu.

* Or, God.

And doe Duty Duty to his **Dieu*. So that it may

say with the Prophet *David, I have more under fliding*

when my Teachers, Psal. 119. Mem. v. 3. And in the next

verse, I am wiser than the aged. Daves should speak fairh

• he, and adults outside of Reens should teach w/ idiom. But

what? So much wisdom in so few years? Few years?

Few Daves. Few Daves? yea and Few of^b Daves. As few

and of as few as *One*. And yet that *One* not so long as

One Day Natural. And that One can be no more than

Once: once expired can not be returned, once past his

term, can have no return. For what? *Verne Bates*

este Dicitur (epius qui semel fuit) Certe non potest fuisse the

heaven's Orator. And yet for all that, so liberrall is it

of his little life and short Time to spend is to Gains

Glory, and to mans behoofe. That (according to the

Italian Proverb) *Come la candela, fair' ben' a gli altri* 27

single a mi ste Ro. Like the Candle, it burneth out it self to

giving Other: Light Like the Candle of Little Continuance

when those to whom it giveth Light.

Yea & so as it were a Superstitiously liberrall is the

Day

Day of his Little and short breath in this point of Ser-
vice; That Gods Glory being as it were an *Alphabet* of
union, whereby All the *Dayes* words are ioyned together
in One, the Day consumeth it selfe in that One *Continu-
all* All-Day-Long-*Pronunciation*, & never Once taketh
breath, till it hath yeilded vp the Ghost.

We are so farre off from bestowing our breath vpon
the *Continuall* pronounciation of Gods Glory, and vpon
the preserving of *unity* of words; That we rather be-
stow it in pronouncing the contrary, and in *Disuniting*
of Things and persons, Our Tongues, our Wits, our
Spirits, & our Lives; which we ought rather to spend
in *Keeping* the unity of the Spirit in the bond of peace
(Eph. 4.3.) are wasted to the dishonour of God, in
making worse then *Superstitious* *Divisions*, and *separa-
tions* of Things; that God hath ioyned together: yea and of
Religion it selfe, vnder a pretence only of Religion, and
of Gods Glory. This, and the like Expence, or *Mispending*
rather, though it be of Life and Breath it selfe, vpon
Gods Glory, and *Manys* Good, is but *Equi-vo*call, and *Con-
terfeit*: Tis *Antichristian* *Scattering* (Luk. 11.23.) Tis
no true tingling of our Hearts through the heate of
Love, and therefore but a *Trinkling Cymball*. In sume;
it is but *Hay and Straw*; such as is made manifest by the
Dayes Declaration, and Revealed by Fire: but shall not a-
bide the Touch of This *Dayes* Declaration; if ye put the
together, & compare them, for likeesse: much lesse,
of the *Last* *Dayes* Declaration and *Piercing* Tryal: when all
Declaring *Dayes* shall Concur, and encouraging shall
conspire to give in most Evident proofes against vs;

*Quidam ex
Arabum Gram-
maticis dictio-
nes, quosque
vi Alph. unia-
do inueniunt co-
herent. & ad-
defiant, & in fi-
nibus omnes, et
ampli animam
efflare oportet.
res. nimis super-
fluitiose contin-
dunt.*

1. Cor. 13.

1. Cor. 13.

1. Cor. 13.

The Dayes Report

How blame worthy we are, spending so much *Breath* indeed, and so many *Dayes*, as we doe, to spend it and them as we doe: to spend so little, and of It and Them to spend so little in the Honour of God, (whose is the Day and the Night, Psal. 74. 17. and whose is the Spirit & the Breath, Job. 34. 14. 9.) and in the Relieving of our poore distressed Brethren, a high point of Gods Honour too.

A high point is this of Gods Honour, To haue Respect vnto Low Things: A thing resembling Gods Goodnesse, & Plesing Sacrifice vnto him, and to the Daily Offering whereof All Dayes & Nights, together with their Rulers, doe invite vs. The one, like vnto the King of Heavens, *Almaners*, Disperse abroad, and give Every Day & Night the Light of his Beneficence. The other, like thankfull and kinde *Almesfolkes*, shew unto vs *Aden*, what Every Day and Night is given them.

The one and the other shew, and giue to vnderstand, That what they giue, and what is given them, is given vnto vs: That what every Day and Night is giue, All is ours. That we should imitate their giuing, or rather the perfection of his giuing, who is the Father of Lights, from whom every good and perfect gift Descendeth: who giueth vs Abundantly All things to Enioy: who giveth vs Every Day our *Almes* & *Aden*.

Where is such Daily Bread, as at the Schollers in the world cannot expresse All that is given vs with That Bread. Bread, with such an Epithete, as sheweth Gods Glory by the weaknesse of mans capacity, with such an Addition, as noteth the weakeries of mans Existence: that he can no more continue One Day without Juste-

a. Cor. 3. 21,

22.

b. Iam. 1. 17.

c. 1. Tim. 6. 17.

suffenance, then the *Adicline* can stand without the
Substance, with such an *Adicline*, as ioindy in a
reth vnto vs the Knowledge, *Wisdom*, *Power*, & *Goodnes*
of God. Who knowing whereof we be made, and having
a perfect insight into our Substance yet being vnperfect, *Psal. 139. 16.*
and our Bowes and Members being not hid from him, by
whom Day by Day they were Fashioned, when as yet there
was none of them his Able and Vouchsafeth Day by Day
to giue vs Our Bread, so Agreeable and Conducing to
Our Nature, & to the Sustaining of Our Substance. Last-
ly, Bread, with such an Addition vnto Gods glory and
our good, as that it containeth All that God giveth vn-
to vs, making for the one, or for the other, and far be-
yond all that we can desire or deserve. Among the rest,
that Bread from Heaven (Ioh. 6.) Bread Supernaturally,
Light-Bread, & Bread of Life, of life too Supernaturall &
Euerlasting. That Bread that comprehendeth all the
rest, that we can and cannot comprehend. Which our
Heavenly Father giuing vs, and having giuen for vs all,
how shall he not with him also freely giue vs All things?

Then God giuing vs such Bread, and that Continual-
ly: and we Dayly praying vnto God to giue it to the poore
as well as to our selues: shall we, vnthankfully crossing
the fulfilling of our owne desires, be sparefull and Nig-
gardish of our Bread, in communicating it vnto our
Brethren? Our Brethren? yea, or (if that be not enough)
in sending it backe againe vnto our Father? Who if he
giue vs All things spirituall and Temporall, is he not
worthy of the loue of Some Temporall? He that giveth
to vs all Bread, and light, and life to eate it in, and hath

The Dayes Report

promised to give vs Bread, and light, and life Eternall.
 And now it may bee we will brag of giving Bread
 vnto the poore, and that perhaps Every Day. But then,
 Beloved, let vs remember the Addition that is annex-
 ed to Our Bread that God doth give vs, as it were pre-
 scribing a Condition of liberality to our giving. With-
 out which, it is not our Bread; that is, such as is in
 our Daily prayer, which wee give. It is our Cour-
 test sort of Bread, when as Ours is the finest; The
 Poorest, when as Ours is the richest; and when as the
 poorest haue most neede of the richest, tis Bread with
 Fumes of Diminution, yea and sometimes of reproch
 and derogation, when as Ours is with most liberall Ad-
 dition, with Supercroagation, & without casting any man
 in the Twi. This beares, if not by One Dayes adding
 abundantly to another, yet by Our Daily Breads Additio.
 * Mat. 26. 11. The Poore shall neuer cease; their Right confesse, that
 Deut. 15. 11. relieue them, shall neuer cease: and therefore our Libe-
 rality towards them should neuer cease, so long as a-
 ny Day or Night lasteth: One Day vnto another. Yelke
 both the one, and the other. Yea & as though it were
 an especiall part of the Dayes Office so to doe; so each
 Day in and by his light doth still more and more pre-
 sent and tender to the view of our tender Compassion,
 the lamentable spectacles of our Poore Afflicted Bre-
 thren, that they may be succoured by vs, as wee are, or
 would be relieved by the Day, or any thing hee bring-
 eth vs: and that To Day: that Hee the present Day may
 be graced, by Gods being glorified, by our works of Cha-
 rity, and Plentifull Sowing to the Spirit, In His little
 Day

Day-Time. That so we may walke henceforth as *Children of the Day and of the Light*, following that which they as our *Fathers Tell Vs*, and consulting *Tell one another*, for our Good. That in any case we be no longer like vnto those *Proci*, or *Wooers*, in *Homer **, of whom
 * *Odus. 22.*
 even the very swine heard *Enmaus*, that base peasant, could see to *Tell and Complain* vnto *Vlysses*, That they wastfully and Immoderately Spent all things both by *Day and Night*, and yet did not any *Day or Night* offer of their Spendings any Sacrifice vnto *God*.

"Oraui p̄robaui la q̄ntitati in d̄bis n̄is, for also many Daies
 and Nights which come from God. Let vs take heed, Be-
 loved, least in like sort Despising the Glory of God, who
 is our Glory, (as it is in the Psalme) we wander in vanitie,
 & follow after Lyes. Take we heed of Consuming our
 lusts, of making provision for the Flesh to fulfill the Lusts
 thereof, of any longer wooing of the world, Flattering of
 the Flesh, Making Suit to Hell, and Courting of the Diuel.
 Such wooing will proue to bee our woeing, not by ta-
 king away of any O, but by adding a thousand woes vs
 to vs all. Such Sowing to the Flesh and Sow-wallowing in
 the Aire, will proue to be our Reaping of Corruption, &
 unrecoverable pollution. Such Suit, wil proue The Deeps
 Swallowing of vs up. Such Courting, our Carting vnto
 Hell. In a word, Such Glory will be to our shame: Such
 Minding Earthly Things, will bring Damnation in the
 End; & therather, because wee so little regard Every
 Dayes Continuall Suite vnto vs, and Telling one another,
 if not to the contrary, yet that it should be to the Co-
 trary. One Day Telleth another.

feet, *Et posita spatij equalibus hora* * Here that
 may be assumed, *How beautifull are the feet of the which*
bring glad tidings? &c. How beautifull, as *as* how bow-
 er-like? And then are they faire and beautifull indeed.
 The same in effect hath Theodoret vpon my Text in
 these words (accordinge to the Latin Translation) *Cum*
nox atq; dies ad hominum utilitatem crescant, atq; decre-
scant, cumq; a se invicem tempus mutentur & rursus
debitum sibi ultro citroq; reddant, providentiam, que ipse
inest, ostendunt. The Day and Night, so, as wee see, grow-
 ing longer and shorter, increasing and decreasing; borrow-
 ing time one of another, and againe duly repaying one ano-
 ther what they borrowed, and all this too for mans behoofe,
 doe thereby shew the providence of God which is in them *
 This *And* *And* *And*, this indissoluble order, This vncea-
 sable interchangeable vnchangeable succession of the
 Day, and of the Night, God hath sufficiently decla-
 red vnto vs, Gen. 8. 22. saying: Hereafter seed time & har-
 vest, and cold and heat, and Summer and winter, and Day
 and Night shall not cease, so long as the Earth remaineth.
 And by his Prophet Jeremy, 33. v. 25. calling it there,
 his Covenant of the Day and of the Night, that cannot be
 broken. If you can breake my covenant of the Day, and my
 covenant of the Night, that there should not bee Day, and
 Night in their season: Then may my covenant bee broken
 with David my servant &c. And in the 25th verse, If
 my covenant be not with Day and Night, and if I have
 not appointed the Order of heaven and earth, &c. And Ps.
 89. v. 29, 30. My covenant shall stand fast with him. His
 seed also will I make to endure for ever: and his throne as

* Ovid. Met. 2.

2. fab. 1.

* Rom. 10, 15.

* Et sunt diem
 & noctem vetu-
 si forores quaf-
 dam videre est,
 que temporis
 spatia ad homi-
 num usus invicem
 mutantur
 simul & bene-
 vola reddunt &c.
 Theodoret. de
 provident. Ser. 2

The Dayes Report

the Dayes of heaven. As *the Dayes of heaven.* And. v. 39. *His seat is like as the Sunne before me.* And. v. 6. *Hee shall stand fast for evermore as the Moone; and as the faithfull witnesse in heaven. The faithfull witnesse.* This faithfull witnesse, witnesseth vnto vs our vnfaithfull witnes-
 sing of Gods Glory: This never broken covenant of the Day and of the Night, teacheth vs to keepe the co-
 venants of the Lord inviolable. *One Day Telleth ano-*
ther.

* *Ordinem se-*
cutorum tanquā
pulcherrimum
carmen, etiam
ex quibusdam
quasi anti-betis
bonestant. (D. 2)
 & postea: Si
 cut ergo ista cō-
 traria contrariis
 opposita sermoni
 pulchritudinem
 reddunt: ita qua-
 dam non verbo-
 rum, sed rerum
 eloquentia, con-
 trariarum oppo-
 sitione seculi pul-
 chritudo compo-
 nitur. Augustin
 de civitate Dei. lib
 11. cap. 18.
 * Sallust. in
 the first Day
 of the first
 weeke, verse
 497. 498.
 Tenebrarum lu-
 cisq; varietas, ip-
 sum lucem nobis
 incundiores
 magisq; gratam
 reddit. Theodo-
 ret de providentia
 Sermon. 1.

Lastly, if the *Dayes* *ne*, *in*, *la*, *la*, & *in*, *pa*, *ria* seeme not
 faire and beautifull enough of * themselues: looke we
 then on the *Nights* vicinity and vicissitude. For as by
 the neere adioining Darker Lights, or Windowes,
 which are in the Body of the Church, the great Chan-
 cell-window Light is more conspicuous: as the Light &
 Learning of the Priest, matched with the Ignorance of
 the people, is in shew more eminent: and as the Raven
 approaching neere with his blacke opposition, ma-
 keth the plumage of the *Cystrian* Swanne to looke
 more white: So

L'architecte du monde ordonna qu'à leur tour
Le iour suivist la nuit, la nuit suivist le iour; as that
 Divine * French Poët hath sweetly uttered. God, the
 great Architect of the world, hath appointed the Day and
 the Night still to follow in their turnes one immediatly af-
 ter the other: to adde so much the greater grace and lustre
 to the cleere brightnesse of the Day, by being so neerely fol-
 lowed by the darke shadow of the Night. So, Beloved, if
 we looke vpon the foule inconveniences of *an*, *la* &
an, *pa*, *ria*: (confuse disorder, and unruly untemperatnes)

The Dayes Report

which is sure, & giueth wisdom vnto the simple: The Statutes of the Lord, which are right, and reioice the hart: The Commandement of the Lord which is pure, and giueth light vnto the eyes: The Iudgements of the Lord, which are true and righteous altogether. More to be desired are they then gold, yea then much fine gold: sweeter also then hony & the hony combe. Moreover [David] I saye, ouer & above (that he is taught by the Booke of Nature, or, the Booke of the World) by them is thy seruant taught: & in keeping of them there is great Reward.

Teach vs them, and teach vs by them, and by the other, O Lord God, which teachest man knowledge; Teach vs, O Lord, how to keepe them: keepe thou that great Reward for vs, which by Thy keeping of them thou hast purchased for vs, O Lord, our Strength, & our Redemer.





THE DAYES REPORT OF
GODS GLORY.

PSALM. 19. VERSE 2.

One Day Telleth another, or, One Day selleth a word
unto another, &c.



The first handling of these Part. 3.
words (Right Worshipfull and
all alike welbeloved in Christ Ie-
sus) I proposed to your godly
considerations 3. generall parts.
The first was, the *Meaning* of
the words: The second, the *Manner*
of the Dayes speech: The

third, the *Matter*, or, the *Subiect* of their speech. About
the two first were spent the two first Sermons. Now
remaineth, that, by Gods gracious assistance and your
great good patience, the rest be taken vp by the *Matter*,
or the *Subiect* of their speech.

The *Subiect* then, if we take it more properly, is that
which we falsely call the Subiect of Logick, even *Res*
Omnes, All Things. Which Logicians, like Sophisters,
mainetaine to bee the End of Logique. For then *Res*

Omnes

The Dayes Report

Omnes. All Things beareth with them no other meaning then *Res Aliqua*. Some Things. For so they expound their *Res Omnes*, to be *Rerum omnium conceptus qui primi conceptus, sine prima notiones appellari solent*. And hee should be a mad fellow, that should take the conceipts or names of things to be All things, and so impiouly collect, that more living things haue beene of mans making then of Gods: because in the second of *Genesis* man gaue the other living things their names, although G o d gaue them their formes, whence they had both to be, and to be named. And so it will proue in the end, that *Res Omnes*, All things, are not Logicks Subiect, no nor any Thing at all is the Subiect thereof: vnlesse Logicke will bee content to take things in conceipt, or *Names* instead of things: as wont it is to be sed with Demonstrations, when as some other carrieth away the Effects.

They must then leaue *Res Omnes*, All things, to be the Subiect of *One Dayes* speech vnto another, the Subiect of his Glory, who made All things out of Nothing, and by working on so barren a Subiect, gaue each Day as plentiful a Subiect to declare on, as all Things are.

And yet if we take the Subiect more improperly, for the End is but one thing, that is here the Subiect, even The Glory of God, that endlesse Ende wherefore all things are, and doe continue. This therefore is no Adequate Subiect, with which neither all things, nor All Reports can match in Exequation, much lesse can make any true Exaggeratio thereof, but only by a true

An.

Antiphrasis. This *Subiect* also (if we goe no farther the *The Booke of the world*, or, *The Dayes Grammar*, is the *Only Part*, or *Parts of Speech*, that the Day hath. As it were to teach vs, That all the parts of our Speech should bee so *declined* and *undeclined*, in respect of Good and Evill, That they should at no time swerue, or Decline from Gods Glory. This the Grammar of the Scripture telleth vs too; That whatsoever we doe wee should doe all to the Glory of God: And, That Our Speech should be so seasoned, as that it may Minister Grace vnto the Hearers.

And here first I admonish all, who vndertake any Matter or Subiect to speake, or to write of, especially the *Poets* and *Criticks* of these dayes, to learne here of the Dayes, what Matter to treat & to write of. Especially, wheras they are not ignorant, that *God hath created every man for his Glory, Isa. 43. 7.* And therefore not to imploy his wit, or weare out his time otherwise. What a shame then is it for *Christiā Poets* to choose vnto themselves no better Subiects then they doe, the most of them? in so much that it is a shame even to name those things whereof they write. A great scandall, Beloued, to Christianitie, and a fowle cic-sore to those that are without, happily (to make the best of it)

Quicquid agunt homines, votum, timor, ira, voluptas, lūen, Satyr, & Gaudia, discursus, nostri farrago libelli est.

But as for God and their Creatour, hee is as farre off from their Matter, as they are farre off from him: who notwithstanding, as *Theognis* saith, is to bee proposed to vs in our poetrie,

* Theogn. v. 3.
 'AM' mi:
 * * * * *
 * * * * *

And yett wylbe t. y. d. can. in iudicio, First and Last, and betwene both. And here I cannot but commend vnto you, and to your imitation *Saluste Du Bartas*, a Poet about the ordinary leuell of the world, for the choice of his subiect most rare and excellent, and such as is the Dayes Subiect here in my Text. Or else shall I rather commend vnto you our Prophet *David* here, who throughout this whole Booke of Psalmes maketh the praise and glory of G^{od} to be still the sugar-burden of his song: the inscription of the whole booke being, *The Deciphering of Gods Praises.*

ספר
 תהלים

But where shall I find a Criticke, whom I may commend vnto you for the like? so like are they all vnto those, of whom it is said in the Psalm, 78:33. *Their daies did he consume in vanity.* They wast their wits, & spend out their whole life time, many of the, in vaine toys and trifles. A worthy Subiect surely to treat of, whether it ought to be *Vergil* or *Virgil*, *Carthaginenses*, or *Carthaginenses*, *Preimus*, or *Primus*, *Intellego*, or *Intelligo*: And in that verse of *Iuvenall*,^b

^b Saryr. 11.

Qui Lacedaemonium ptysmate lubricas orbem: whether it be to be read *ptysmate*, or *pygismate*, or *pitilysmate*, or *pedemate*, or *poppismate*, or *pyreisimate*, or *pitereimate*. And a thousand such like phluaries, foolsh & vnlearned questions, which engender strife, envie, raylings, backbitings, evil surmisings, vaine disputations, and which are vnprofitable and vaine, as *S. Paul*^c speaketh: nothing concerning any man, much lesse a Christian mans life, & as ill befitting his Discourse. Vnlesse they thinke that G^{od} hath placed them here in this world for

^c 1. Tim 6. 4. 7

^c 2. Tim 23. 11.

3. 9.

for

for an end so vaine and frivolous; and not rather, with the Prophet David, *As long as they live to praise the Lord, & as long as they have any being to sing praises unto our God: yea and alwaies to bee talking of his worship, his Glory, his Praise, and wonderful workes, Psalm. 145. 5.* This Glory of God to bee the Subiect of One Dayes Speech unto another, This Praise of his to be the price they all intend and contend for in all their conference, was every where pointed at in my former Sermons.

One Day telleth another. That which One Generation is said to tell another, yea and which all the workes of God are said to shew and to talke of in the 145. Psal. Where, v. 4. *One Generation shall praise thy workes unto another, and declare thy power.* And v. 10, 11, 12. *All thy workes praise Thee, O Lord &c. They shew the Glory of thy Kingdome, and talke of thy power.* And looke what the Heavens are here said to declare in the first verse of this Psalm, *The Heavens declare the Glory of God: and Psalm. 97. 6. The Heavens haue declared his Righteousnes: & what the Firmament is here said to shew. (v. 1.) The Firmament sheweth his Handy worke:* Of that also is it here to be vnderstood, that One Day Telleth another.

So that, what for the infinitenesse of Gods Glory (for who can expresse the noble acts of the Lord, or shew forth all his praise? Ps. 106. 2. And The Lord is great and can not worthily be prayed. Ps. 96. 4. And, The glorious Name of God excelleth above all thanksgiving and praise. Nehe. 9. 5.) And what for the manifold workes of God (O Lord how manifold are thy workes? Ps. 104. 24. eue as manifold as All Things are;) I find my selfe in a narrow streight,

The Dayes Report

• Theogn. v. 3.
"Am" min.
wprby f 2
vcalen, &c.

And yet againe I, *Deus, in laudem, First and Last,*
and betwene both. And here I cannot but commend
vnto you, and to your imitation *Saluste Du Bar-*
tas, a Poet about the ordinary leuell of the world;
for the choice of his subiect most rare and excellent,
and such as is the Dayes Subiect here in my Text. Or
else shall I rather commend vnto you our Prophet
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the sugar-burden of his song: the inscription of the

חב"א whole booke being, *The Deciphering of Gods Praises.*

חכחח But where shall I find a Criticke, whom I may co-
mend vnto you for the like? so like are they all vnto
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out their whole life time, many of the; in vaine toys
and trifles. A worthy Subiect surely to treat of, whe-
ther it ought to be *Vergil* or *Virgil*, *Carthaginenses*, or
Carthaginenses, *Preimus*, or *Primus*, *Intellego*, or *Intelli-*
go. And in that verse of *Iuvenall* b; on *adversus* *Senecam*

b Saryr. 11.

Qui Lacedaemonium pitysmate lubricas orbem: whether
it be to be read *pitysmate*, or *pygismate*, or *pitylisma-*
te, or *pedemate*, or *poppismate*, or *pyreismate*, or *pitere-*
mate. And a thousand suchlike phluaries, foolish & vn-
learned questions, which engender strife, envie, raylings,
backbitings, evill surmisings, vaine disputations, and
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for

c 1. Tim 6. 4. 9

a. Tim 23. Tit.

3:9.

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* Tois 3. cap.
vnde in 1615
as in Celler-
76, as Dionys.
speakes, de
Divi. nom. c. 2
p. Græc. 267.
in fine.

* Vid. Clau. sup.
Ios. de Sac.
Basc. cap. 1. pag.
34. 35. & 36.
Edition, 4.

* Creatura lite-
rarum in lar
per ordinem, &
congruentia (sua
dominum opifi-
cemq; suum sig-
nificante & cla-
mante. Athanas.
contr. Gentil.
fol. 216.

* Dividuntur
Arabum Literæ
in Solares &
Lunares.

whilst I have vndertaken vnto you more then I can performe. * For so it is, that in lesse the an houre, I must tell you (if I should tell you all) what every Day telleth vnto every Day, every Houre vnto every Houre, yea every ~~72~~ ⁷²⁰⁰ every Moment of time, vnto every Moment. According to that which hath beene deliuered in the explicated *Meaning* of the words of my Text. And that were more, then to tell you the many & diuerse cōbinations * of each letter of all the Alphabets in the world, with each other letter: although wee should take the same letter as often in the same word; as it is possible. For more infinite are the *Things* themselves, the letters of the Alphabet of Gods *Glory*, (among which *All Dayes* and *Nights* too, like so many * *Sunne* and * *Moone-Letters*, must haue place) the are all the *Letters* of all the words of all the *Languages* in the world. *There is neither speech nor lāguage where their voice is not heard.* Nay there is not any letter of any language in the world, but maketh one of the wordes of Gods *Glory*, and many words may be made of it to that purpose. And well wee may recount vnto you some one word, or some of the words, which *One Day* telleth another: but all the words we cannot, because we know not all the letters of this Alphabet. So that, when I labour to tell you every thing that *One Day* telleth another, it fareth with me, as sometimes it did, when I thought to haue numbred a great flocke of foule, residing vpon a great River: whilst I began to tell a great troope that were risen, there rose vp still more and more, even in the telling of them mingling them.

themselves so thicke together, and flying so fast one after another; that, what with their fast flying, some one way, some another, every way a great cry, my memory and sight were so distracted; that my whole designe was broken of. For so, so many are the Dayes, so fast following one vpon the other, so diversly shewing forth Gods Glory, so full fraught with the messages thereof, so abounding still more and more with matter of Gods Glory, even *Dum loquimur*, whilest we speake vnto you, and whilest they speake one vnto another; that it will be more then we shall be able to do in so short a time, to point at some two or three of those excellent Reports, whose wel appointed infinitenesse hath disappointed my farther, yea & well neere * infinite intendment.

First therefore of the Glory of God in Generall, and then of some excellent Particulars therof: both being the matter of the Dayes Report, and the Subject one way or other of their Speech.

The Glory of God, is that most absolute paragon of perfection; whereby he is truly *impradit* & *incomprehensibilis*, (as Damascen speaketh) *superperfect*, *aboue*, and *before* all perfection; That Divine Excellency whereby he is superexcellent, eminent, aboue all things, yea aboue Excellencie it selfe, or any name that is named, not in this world only, but also in that that is to come. *Eph. 1. 21.* That infinite Sea of Essence, as S.^r *Basil* and *Damascen* call it. Which also *Damascen* & elsewhere rearmeth *imperson* *Oppug.* *Otal. l. 1. idies.* & *unim* *Deo* *Deo* *Deo*, a Being beyond all Being, & a more then Divine Divinity. Againe, it is cleped by him *pag 148.*

Now then the Glory of God being in it selfe such,
as cannot perfectly either be described or destroyed by
any man living, & such as none but the three persons
of holy ^e Trinity know what it is : (*He dwelling in the* * As Damasc.
Light that none can attaine vnto. 1.Tim. 6. 16. And it (cap. 1. lib. 1.
being in it selfe so true which Zophar speaketh, Iob. 11. orth. fid.) Ba-
7. *Canst thou by searching finde out God? Canst thou finde fil. (advers.
out th' Almighty to his perfectiō? And that too of Elihu, Eucm. lib 1)
Iob. 37. 23. The Almighty we cannot finde him out.*) Dionys. Areo-
pagit &c doe
We may not think that the Glory of God is Totally, or In-
tegrally declared by the Heavens and the Firmament,
or that *One Day* telleth All This Glory vnto another. For
that were rather to deifie the Dayes, the Heavens, &
the Firmament, Then the *Deity* to be by them decla-
red to be glorious.

Therefore as *Moses* was permitted to see but parts,
and that the *backe parts* too, of Gods Glory: so there is
no creature, no not all the creatures in the world, that
can declare more then part or parts of Gods Glory.

This here the Prophet *David* intimateth vnto vs.
Who, when he had said (*vers. 1.*) *The Heavens declare*
the Glory of God, for as much as he meant not the
whole complete Glory of God, and for farther expli-
cation, hee afterwards insisteth on some particulars
therof, saying: *The Firmament sheweth his Handy worke.*
One Day telleth a word vnto another; And, One Night
Knowledge vnto another, &c.

So the holy Spirit of God abundantly in the Scrip-
tures speaking of Gods Glory, for our better apprehē-
sion thereof, and to apply him selfe to our capacities,
vleth

vselt to descend fro the Glory of God in Generall, or thenaming thereof, to the setting forth & describing of it by some Particulars; such as are accounted among men (through the shallow reach of our vnderstanding and iudgement) equivalent Synonymaets with *Glory*.

So the Glory of God is in the Scriptures explicated and varied by the names of *Maiesly*, *Kingdome*, *Excellencie*,^a *Glorious Name*, *Righteousnesse*, *Mercy*, *Truth*, *Greatnesse*, *Power*, *Praise*, *Beauty*, *Light*, & such like. Yea and sometimes too, by *Gay Apparell*, and *Excellent Attire*. For in such things also are we wont to place *Glory*. Hence saith the Scripture,^a *He hath put on Glorious Apparell*. And,^b *He is become exceeding Glorious; hee is clothed with Maiesly and Glory*. And,^c *He decked himselfe with Maiesly and Excellencie*, and arayeth himselfe with *Beauty and Glory*. And,^d *Sing forth the Glory of his Name: make his Praise Glorious*. And,^e *I will meditate of the Beauty of thy Glorious Maiesly*. And,^f *Praise and Glory are before him: Power and Beauty are in his place*. And, as before yee heard, *They shew the Glory of thy Kingdome, and of alke of thy Power*. And, as before also was alleaged,^h *The heavens have declared his Righteousnesse*. And,ⁱ *Behold the Lord our God hath shewed vs his glory & his greatnesse*. And,^k *The greatnesse of thy Mercy reacheth vnto the heavens; and thy Truth vnto the Clouds*.

So is it still but by some excellent Particulars of Gods glory, that he giveth vs some taste of that whole, whose Halfe is more then the whole worldes glory: yea,

^a Psal. 104. 2.

^b V. 1.

^c Iob. 40. 5.

^d Psal. 66. 2.

^e Psal. 145. 5.

^f 1. Cor. 16. 27.

^g Psal. 145. 11.

^h Psal. 97. 6.

ⁱ Deut. 5. 24.

^k Psal. 57. 11.

• *Damascen. v. bi infra.*

Non invidit
nobis inuisi-
bilem naturam
suam Deus, ne
quis id possit ob-
tendere, aut se
ab hominibus
omnino demisit
incognitum. Ve-
rùm, ut prædixi,
creaturam ista
disposuit, ut et si
ipse in sua natu-
ra videri non
possit, ex operi-
bus tamen possit
agnosci. Aiban.
advers. Gentil.
fol. 216.

*Described, fid.
lib. 1. cap. 1.*

* *Ib. paulò post.*

^f Homil. 30, de
divers. lect. E.
vangel.

8 Super Cantic.
serm. 31. where
he saith. Neq;
hoc luminare
magnum (solen
loquor istum qui
quotidie vides)
vidisti tamen a
liquando sicut
est sed tantum
sicut illuminat
verbi causa aer
montem, parietem
&c.

Sunne, a Glory of the Moone, and a Glory of the Starres, So there is a Glory not only of the heavenly, but even of the earthly Bodies. According to the severall and different degrees of the divine similitude and perfection, which God vouchsafeth to communicate to all his creatures.

For although the Glory of God be in it selfe such as hath been said, or rather such as cannot be said what it is: yet so exceeding beautifullly hath God dealt with vs, as that in *apertis uisibilibus manifestat gloriam*, *Hee hath not left vs altogether ignorant of his glory*. But that by the Glory that we see caused by him in all things else, as it were by his *backe parts*, or *foot steps*, we may so far Iudge of his invisible and inestimable great Glory; as is fit and expedient for vs to be informed therein; and as is agreeable to our capacities. *Ubi uisibilibus rebus & uisibili creatura uisum fuit Damasceus*, *God hath manifested vnto us the knowledge of himselfe*, as farre forth as we were able to comprehend him. And, *et quia uisum non potuit, datus est ei & in inuisibili creatura animam*. That which was expedient and profitable for vs to knowe; hee hath revealed; but hath concealed that; which we were not able to endure. So whilst wee cannot looke directly into the bright body of the Sun, for the dazeling lustre thereof; *illustratos claritate illum montes uideamus*, as S. Gregory speaketh, and S. Bernard hath the like: we may with ease see how the Sunne shineth vpon the hills, whilst we cannot see Gods glory and liue; such is the insuperable and insufferable force thereof: yet may we behold things inferiour vnto him (& so are all things) beamed with the brightnesse of his glory.

No

Not but that hee could haue made Them too, too hard for vs to looke vpon: (a cast whereof wee haue in the shining face of *Moses*, as also in the surface of the brightest bodies) But in his goodnesse hee would not; That so hee might the more communicate his goodnesse vnto man, by imparting so much the more, and more ready knowledge of the innumerable parts of that glory, which surpasseth knowledge.

Hence hath our good God provided vs of that Booke I told you of in the beginning, then rearm'd *The Booke of the world*: but now is it become *The Booke of Gods glory* too. A Booke of golden Similitudes of Gods glory, yea and a Book gloriously garnished with the Images therof. According as every thing approacheth more or lesse to the highest perfection; Some bearing the very Image thereof: but every thing some way or other resembling it, and bearing likenesse, if not liking therevnto, *Platina* & *Sanctus* (sayth) *Damasce* *sen*.

And herewe may obserue, that which *Moller* hath well noted on my Text and the verse aforegoing (*Athanasius* also saying, ^c that *David* in this Psalm ^a reprehendeth those that worship the creature aboue, or besides (*Scilicet*, besides) the Creatour) we may, I say, obserue, how vaine & foolish their superstition is, who must needs forsooth haue Images, to put them in mind of God (for that is their *Achilles* for the defense of them) when as God hath for the same purpose set before vs, and exhibited to our view and due consideration, the *Heavens* and the

^a Hof. 11. 10.
It is reckoned amongst the benefits, and louing kindneses of God towards his people, that in speaking vnto the best of Similitudes.
^b De Orth. fid. lib. 1. cap. 39.
And Bonum Cō-
mune Summum ac verissimum
Dicitur. Aug.
Ep. 13.
^c In Fragmēt.
Images be-
proued.

Firmament, the Day and the Night, yea and the whole
state of things created: that by the ensignements of
them, and by such goodly monuments, we should bee
admonished of the Creatours most excellent glory,
and most glorious Excellencie.

Where neither is there a *Nomenclator* waiting vnto vs.
The names, the natures, the offices of all things; their
hid properties, their proper vertues, their vertuous en-
dowments are all discovered vnto vs, by the continu-
all Report that *One Day* vnto another, and every Day
vnto vs, maketh of them. Every Day and Night, like
so many Bedits, still attending vs for the same purpose,
and to tell vs: *Such and such* are the badges, *Such and such*
the traces of his glory: *There's his Eternitie*. *There's his*
Power, *There's his wisdome*, *There's his goodness*, *There's*
his Truth, *There's his Iustice*, *There's his Providence*,
There's his Mercy to be seene. And so alike of all the Glo-
rious attributes of God; according as *Cutvin* and *Zan-*
chius doe well agree, That *Speculum creaturarum* pa-
refaith singular Deuirtutes, The Booke, or *Atinour* of the
world, or of Gods Creatures, discloseth vnto vs all the pro-
per Attributes of Gods Glory.

So that what ever of these is be that they shall pre-
tend to be put in minde, of by their Images: they are
more, and better put in minde of the by all the works
& creatures of God. Yea *1 Cor. 13. 12.* (Rom. 1.) That
which may be knowne, or, That which is lawfull and expe-
dient to be knowne concerning God, is manifest in them.
For the invisible things of him are seene by the Creation
of the world, they being considered, or, vnderstood by his
workes.

As' auu
figur de
pi lib. de
Mundo.

workes. By his workes. And so by Similitudes & Images of Gods owne making; Gods own warranting; Gods owne appointing for that purpose: for which they would haue pictures and Images of mans making to serue, yea and of mans maintaining too; against the expresse prohibition of ~~God himselfe~~.

Vntill they will fly to that miserable Trife & base trickes of begging the question in Logique; to haue the selling downe of the *Second Commandement* handsomely to be granted them: A thing as much as any thing else to be stood on by vs; till such time as they shall haue proved their Church to be of that nature of freehold. For otherwise, they fall vpon the dint of that *Commandement* so much the more by their Images; because they say they haue them to put them in minde of God. For the having of other things enough besides, to doe that, is a reason, why we should not make Images for that purpose. For to transgresse Gods *Commandement* lightly and needlessly, is not a lighter sinne; then to doe it vpon some kinde of Necessitie.

And that we haue other things enough besides to put vs in minde of God, this 19. Psalm is sufficient to proue vnto vs. In the last verse whereof; wee haue *The Redemption of the world*, chiefly to remember vs of God, & of his glory. In the verses going before that, vnto the sixt verse, we haue the *Statutes and Commandements of God*, doing the same also: in that they ^a *convert the soule*, ^a *giue wisdom vnto the simple*, ^b *reioyce the heart*, ^b *giue light vnto the eyes*; and by them is Gods

^a Verf. 7.
^b Verf. 8.

The Dignes Report

Servant taught. And that *Commandment* it selfe, which forbiddeth Images, as also foure other of the first, together with the *Preface*, make such often mention of *god*, and of *the Lord*, as if *god* had thereby purposely anticipated that Reason of the Papists, heretofore of the heathen; by telling them, that that so often mentioning of his name, and those his *Commandments* so pure, so sure, and so sweet, (as here the Prophet *David* calleth them) must needs put them still in minde of *god*, if they regarded those his *Comandements*, but so much as to remember them.

Thirdly, we haue all *The works of god what so ever*, *Quicquid agit*: Which *Genebrard* too vnderstandeth by the *Judgements of the Lord*, in the 9. verse: but must needs be included within that, which is in this second verse, *One Day selleth another*.

Fourthly and lastly, we haue all those *Resemblances* of the *Creatour*, wherewith *god*, that is *all in all*, deigneth to dignifie all and every of his *Creatures*.

Which is reason sufficient, why wee should not make any graven *Image*, or the likenesse of any thing, to put vs in minde of *god*: especially those being vnto vs such bad Remembrancers of *god*, when they so ill resemble him: (*The godhead being not like vnto gold, or silver, or stone graven by art and the invention of man*, as *S. Paul* said, in the seauenteenth of the *1. Act.*) And whereas otherwise we haue even all the *Workes & Creatures* of *god*, better Remembrancers of *god*; in as much as they are all better resemblers of his glory. There being not one of them all, but (as before was begun to be

^bVerf. 29.

be declared) some way or other doth resemble him.

Omnia Creatura repraesentat eum qui est Trinitas, saith
 "Bona ventura every Creature resembleth you, representeth
 god. And, *Sapientia suam similitudinem diffundit usq[ue]*
 ad ultima rerum, saith Thomas & Aquinas. God, who is
 wisdom in selfe, diffuseth the similitude of himselfe even
 to the lowest, the least, and last of all things. And as Zai-
 obius saith, *Nulla quidem res est, quae non aliquam cum*
Deo similitudinem habeat: quia omnis effectus similitu-
dinem aliquam habet cum sua causa necesse est. It is so
 nihil sit in mundo, in quo non aliquod Dei, divinae boni-
 tatis vestigium impressum conspiciatur. There is no one
 thing but is somewhat like unto god: for that every Effect
 must needs be somewhat like his Cause. Hence it is, that
 there is nothing in the world, in which appeareth nor some
 print of gods beautifull footing, and some impression of his
 goodnesse. And another saith, *Dei Essentia omnium ali-*
orum ab ipso similitudinem continet. And, *Propria uni-*
uscuusq[ue] natura consistit, prout aliquo modo divina per-
fectionis est particeps. The Essence of god containeth the si-
 militude of all things els. And, The proper nature of every
 thing consisteth in some way participating the divine per-
 fection. And againe, *Nihil est in v[er]bo effectus, quin excel-*
lentius in prima causa invenitur. There is nothing in a-
 ny Effect, which is not to be found after a more excellent
 manner in the first Cause of all, that is, in god: who as the
 Schoolemen well mainetaine, *Rerum omnium per-*
fectiones supereminenter in se complectitur. In a sort more
 then eminent compriseth the perfections of all sortes of
 things;

1. 2. 0. and 10

and 10

Yam. 1. pag.

44. Col. 2.

Sum. part. 2.

quaest. 9. art. 1.

De Operib.

De part. 3. li. 3.

cap. 1.

cap. 1.

cap. 1.

cap. 1.

cap. 1.

cap. 1.

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cap. 1.

cap. 1.

cap. 1.

cap. 1.

the fireſt; Excellent and Superexcellēt Negations, taken from things viſible and within our reach, moſt ſubly, truly, and illuſtrioſly bowing and rebounding to the praiſe of Gods perfection, and rayſing in our view the ſparkles, and the ſpangles of his Glory; The Glory of the Creatour being declared by his ſurmounting his Creatures in the faireſt of their Glory, and at the higheſt pitch of their perfection: they, with their then going downe, liſting vp the ballance of Gods praiſe for perfect Beautie and Glory.

To instance in the *Day*, καὶ οὕτως ὁ ἡμέρας καλεῖται ὁ Θεός, faith *Clement. Alexandrinus*, by occasion of the words of my Text: *The Lord himselfe is many times called Day.* And in another place (εἰρημολογῶν ἐν αὐτῷ) he giueth a reason why the word, or, *Sonne of God* is called *Day*, saying: ἡμῖν ὁ Θεός ἐστι, ὁ φωτίζων τὰ ἐν ἀσπερμύμηναι λήθῃ, ὃ αὐτὸ ἐν τοῖς σκότεινις. *Circa* ἔσται ὅτι ἐκείνου τὸν παρῆλθον. *Hee is the word that giueth light, vnto things hidden and in obscuritie, & by whome every creature was brought vnto light and being. and so is he called Day.* And 'tis a good rule of *Dionysius*, (*de Diuin. Nom. cap. 10.*) yeelding also another reason hereof: Καὶ τὸν ὃ χρόνος, ὃ ἡμέρας, ὃ καὶ ὥρα, ὃ αἰῶνα. *Διὸς* ὁρμητικῶς αὐτὸν προσεφώνησεν ὅτι ἄρα ὅτι πᾶσι πάντων *Circa* ἀνὰ δὲ βαλὼν ὃ ἐκείνου, ὃ ἡμῖν τὸν αἰὶ χρόνον ἐκείνου ἐν ὅτι αὐτῷ, ὃ καὶ αἰῶνα, ὃ καὶ ὥρα, ὃ αἰῶνα. *God is so to be called Time, and Day, and Eternitie, and such like, as is agreeable and befitting vnto God, as not being mutable or moueable with any motion, and in his continuall * working abiding alwayes in himselfe for the selfesame*, and as being the Cause, and Author of Dayes, of Time, and of Eternitie.* For which cause, (saith *Diony-*

• Denique per Ab-
negationem mul-
tiformiter in
Scripturis di-
scribitur & no-
minatur Barib,
de Rerum pro-
prietatibus.

* Of Moving,
or Motion in
God: see Da-
masc. de Orth.

fid. lib. 1. c. 10,
21, & 4. And
his Commen-
tator. And Tb.

Aquin. Sum.
part. 1. quest. 9.
art. 1.

2 ip' iaurū,
est Varennius, se-
cum, ipse solus:
sed Posselius.

ὁτι τὸ αὐτῶν
 μέγεθος (in VI-
 pia in 2. Olyn.)
 vertit, in eodcm

statu permanere
 ὁ δὲ παῖς,
 μέγας (in
 Insin. Martyr.

pro Christianis
polog. 2.) reddi-
tur, in statu &
condicione sua.

vid. Wis. 7. 27.

(*sunt* immediately before) as also for that he is indeed the
Time and Eternitie of all things (in regard of the puri-
 tie of their perfection) and because of his being before all
Dayes, all Time and all Eternitie: God is in the seavēth of
Daniel called the Ancient of Dayes. The Ancient of Dayes]
 a b *begins of the Eternitie of God. And therefore the*
Dayes made choice of to Adorne and set forth the E-
ternitie of God.

• Vide Lunum.

• Figura hac si-

eri debet aut or-

nande rei causa

qua pulchra est,

aut vilande,

que turpis est.

• Serm. 2.

And herein appeareth greatly the Glory of God;
 The Day it selfe being so full of Beautie and Perfecti-
 on. Which as heretofore ^a it hath beene shewed, so
 hath it alwayes been acknowledged by man. This was
 not very obscurely intimated by *Iob*, who (*Iob. 42. 14.*)
 called the first of those three faire daughters of his, *Jo-*
minab, that is, Day: it may be too,

• Ita vulg. Edit.

ita Lebeus in O-

nomastico, in

verbo Diem.

• Serm. 2.

• Serm. 2.

— *quarum quæ longè pulcherrima.* Neither was it
 vnacknowledged by the Heathen; that which was col-
 lected by them, as otherwise, so also by that goodly or-
 der, heretofore ^f specified, of the Day and Night con-
 tinually succeeding one the other. Hence, for their
 Beautie and Comelinesse, have they also likened the
 rather vnto women then to men. As appeareth by
 the propounding & expounding too of that Riddle in
 the life of *Esop*, where it is said: *ἡμέρα καὶ νύξ, ὅτι καὶ γυναί-*
και, αἱ ἀνὰ ἀλλάξ διαχόρῳ. The Day and Night two wo-
 men, enterchangeably succeeding one another.

And yet for all this, That the Day is so Faire & Beau-
 tifull in the eies of the whole world: hee that made the
 whole world must needs be fairer. And that so infinit-
 ly beyond comparison: as that the Day it selfe is no

Day

The Dayes Repaire

day, or resemblance of. For in the continuall vicissitude of times succeeding one the other, there is a certaine limitation of Eternity. And that it is another manner of Eternity which is in God, then that which is in the Dayes, the World, or Times of the World; and that this Eternity is but a counterfeite, and indeed none at all, in respect of that: is manifest by *Eternall Duration*: in which (as it is in the *Additions* on the 89. Psalme) *Omnes Dies sunt simul; nec sibi inuicem succedunt.* All Dayes are at once. & do not one succeede the other, as they they doe with vs here in this world. And therefore no maruelle, if with God One Day (as *S. Peter* saith) be as a thousand yeeres, and a thousand yeeres as one Day: with whom all Dayes and times are all together and all alike present. And therefore he only truly hath Eternity.

* And, as *Seneca* hath of *Dies Eternus*; (epist. 102. iuxta finem) *Equaliter spectet omne Caeli latui, Dies & Nox, ac in ipsi mi vices sunt.* * 2. Pet. 3. 8. & vid. *Eccles.* 18. 10.

And as it is of the Eternity of the Dayes; so is it of all other the Dayes Resemblances of their makers Glory. Among the rest, the *Light* of the Day, is no light argument, how that God is infinitely a purer kinde of Light; and as farre surpasseth the *Day-Lights* absolute perfection: perfection? yea rather imperfectiō, if wee compare it with the superperfectnesse of the Creatour.

This, & this vs setting forth Gods Glory, by truly extenuating the *Day* and *Lights* perfection in their highest elevation, is pointed out vnto vs in the 7. of

1 Sap. 7. 29. 30. *Wisdome*: where it is said of the *Wisdome* of God: *Shee is more beautifull then the sunne, and is aboue all the order of the starres, and the Light* (or, the Day, as God called the Light.

Light & Day is not to be compared unto her. For *Night* ^{a Gen. 1. 5.} *summeth upon it*; but wickednesse cannot overcome *wise-
dome*. The *Day-Light*; for all his rare perfection, yet
must needs endure his darke opposite, the *Night*, his
obscurest adversary, to come over it, yea and for the
time to overcome it; But the *Light of Gods wisdom*
hath no enemy (no nor the ^a *Prince* or ^b *power of Dark-
nesse*) able to overcome it, no nor to come over it. ^{a Eph. 6. 12.}
And therefore the brightest *Day-Light* is indeede no ^{b Luk. 22. 53.}
Day nor Light, but *Night and Darknesse* it selfe; in com-
parison of God him selfe; To whom *Darknesse & Light*
are both alike (Psal. 139. 11.) Who is the *True & Light*, ^{c Ioh. 1. 9.}
the *Everlasting & Light*, ^{d Wisd. 7. 26.} ^{e Iai. 60. 19.} ^{f Ioh. 1. 5.}
the *Light of & Life*, the *Light in which is no* ^{g 2. Cor. 6. 14.}
Darknesse, the *Light which hath no* ^{h 2. Cor. 4. 6.}
Entercourse, or Fellowship with & Darknesse, The *Light*
that caused the *Light* to shine out of ^{i Ioh. 1. 5.} ^{j Semca, ubi}
the *Darknes*, the *Light* ^{supra.}
that shineth in the *Darknes*.

*Quid tibi videbitur Divina Lux; cum illam suo loco
videris? *Thou that so much admirest the Light of this
world; what then thinkest thou, wilt thou thinke of that
Light of God in Heaven, when thou shalt see it There in his
Brightest Glory; or, shalt there See God As He Is, as S. Iohn
speaketh. (1. Ioh. 3. 2.) In Thy Light shall we see Light;*
saith he: (Psal. 56. 9.) *God send vs that Light of Hea-
ven.*

Now here to declare the *Glory of God*, but so as vn-
to the World it is declared; we had need summon to-
gether *All Things* with their *Perfections*. But because
the summons would so be longer in sending forth, thā
I may be in speaking vnto you at this time: : we will

The Dayes Report

now content our selves with those and their perfe-
 ctions, who are present already; and therefore need not
 to be warned to make their appearance, but that their
 appearance be in their owne likenesse; such as their
 Creatour hath allowed and allotted them, in making
 them after His owne likenesse: And they are, *The Dayes*
 here in my Text, with their *Perfections*; And you, *Men*,
1. Thess. 5. *Fathers, & Brethren*, who are all the children of the *1st Day*,
 with all your *Excellencies*.

1^a 2^a 3^a 4^a 5^a 6^a 7^a 8^a 9^a 10^a 11^a 12^a saith *Aristotle*, in his 7th
 booke of *Physicks*, and the 4. Chapter; *The proper ver-*
tue of a thing is his perfection. And the *Virtue* of each
 thing is, to doe that passingly well, for which by the
 maker thereof it was ordeined and appointed. So the
Virtue of all the *Workes of God* is to serue excellent.
 ly well to that purpose, to which *God* hath designed
 them. *That they may do* (as *Elihu* ¹ speaketh) *whatsoever*
1 Job 37. 22. *he commandeth them vpon the whole world.*

This is otherwise tearmed their *Beauty*, their *Ratio-*
nal, or *Intellectuall Fairenesse*. So saith *Simon de Cassia*
2 Lib. 4. cap. 1. very excellently: *Quam pulchritudinem qualibet creatu-*
ra singulatim atq. coniunctim habere potest in ordine v-
niversi, quam ut id agat quod sibi praeceptum atq. imposi-
tum est, & illum obtineat finem ad quem ordinata est? &c.
What other Beauty or Comlinesse, in a so wel ordered world,
either iointly or severally can Gods creatures haue, Then to
doe that which is inioyned & commaunded them, & so as-
taine and retaine still that end, whereunto they were or-
deined?

So is every Tree at his fairest, whe it bringeth forth
 such

such fruit, as the first and Naturating Nature hath naturally ingrafted in it, according to his kinde. So there is no greater fairenesse of the Eie, then sight: of the Eare, then hearing: of the Nose, then smelling: These being the Ends wherevnto nature hath advanced the. So the *Dayes* are then at their fairest, when they serue mans turne to worke & labour in. For herevnto hath God ordeined them: according to that, ^b *Mangoth* ^b *Psal. 104. 23.*
 forth to his worke, and to his labour untill the evening: ^c *Ioh. 11. 9.*
 And, ^c *Are there not twelue houres of the Day?* And, ^d *Suf.* ^d *Mat. 6. 34.*
ficient for the Day is the travaile thereof. Instigatq; animos
opera ad maiora calentes, Exacuens varijs mortalia peñ-
ra curis; as S. ^e *Hilary* saith of the Day. * And then too ^e *ubi infra.*
 are the *Dayes* in their perfectiõ, when by their Light- ^{vid. etiam The-}
 somnesse they not only further mens actions, but set ^{odoret. de Diis}
 forth also all visible perfections; so farre forth, as that ^{& Angel. circa}
 God called the Light ^e *Day.* The Light, which ^e *Damaſcen* ^e *Sol aut ori-*
 calleth ^e *omnisq; uisus uisibilis & ignis uisibilis, &c.* The ^{ens diem promit}
Beauty and ornament of all things visible. And yet, God ^{ad laborem, aut}
 called the Light *Day;* yea and S. ^e *Hilary* saith as much ^{occidens noctem}
 of the Day: ^{superinducit ad}
 of the Day: ^{requiem. La-}
 of the Day: ^{flant. de Ira}
 of the Day: ^{Dei, cap. 13.}
 of the Day: ^{Gen 1. 5.}
 of the Day: ^{O. ibod. fid.}
 of the Day: ^{lib 2. cap 7.}
 of the Day: ^{in Gen-}
 of the Day: ^{nesim. & looke}
 of the Day: ^{backe vpo the}
 of the Day: ^{reason given}
 of the Day: ^{by Clem. Alex.}
 of the Day: ^{why Christ}
 of the Day: ^{is called Day.}

—*Dies varia rerum discriminat ora;*

Et dat cuiq; suum distincta nocte colorem. &c. So that it is one of the *Dayes* as well as of the *Lights* perfections, to make the Beauty of other things appeare.

This, and all this, maketh the *Nature* of the *Day* to be so hard a thing for vs to define: A thing attempted indeede by many; yet never (for ought I know) attained vnto by any. And no marveile. For if the true differences of all things be of so hard enquire, as that
 that

* Laurentius
Valla, Francis-
cus Vallesius,
&c.
* Lib. 1. p. 237.

that difference, whereof wee thinke our selues most sure, hath suffered some doubt: (good * Philosophers maintaining other creatures besides man to be *reasonable*; and S. Basil defending against * Eunomius, the nature of the Earth to be vnknowne) what then may we thinke of the true difference of so pure a creature as the *Light*, or the *Day*?

And this againe argueth, how much more his own nature and perfection is beyond our reach, who hath made the *Day* and the *Light* such, as surmounteth the height of humane wit and vnderstanding.

Nor is it the *Light* visible onely, which the *Day* according to his beautie and perfection vttereth. *Dicitur namq; tempus facere id quod fit in tempore*; saith Dionysius Carthusianus on my Text. *The Time or the Day is said to doe that, which is done in Time, or in the Day.*

* As, proverb.
27. 1. thou
knowest not
what a Day
may bring
forth.

Hereof are exāples in Scripture^b; & herehence is that Inscription of the Booke of *Chronicles*, Latined *Verba Dierum*. And, *Cum Doctorum officio tam probe fungantur dies ac noctes*, as Calvin saith on my Text: *The Days and Nights being vnto vs such good Teachers and Instructors*: Therefore tis the *Light of knowledge* also which the *Day* vttereth: knowledge of God by all his workes. All his workes, whether of *Creation*, *Conseruation*, *Iudgement*, *Grace*, or whatsoever they be: even as many as he would haue knowne vnto man. For hee *worketh great things which we knowe not*, Job. 37. 3. And *Psal. 77. 19. his footsteps are not knowne*. And, *Ecclesiast. 16. 21. The most part of his workes are hid*.

And yet how infinite are those workes of God,
which

which are made knowne vnto man, & that by meanes
of the *Dayer* revealing and relating the same one vnto
another. That which God hath also ordained the
Dayer for, to be mens instructors and informers, by
their comparing the events of one *Day*, with the ac-
cidents of another; according to that *Psalm*. 89. 12.
Teach us so to number our Dayer, that wee may apply our
hearts vnto wisdom. And *Psalm*. 78. 3. *I have considered*
the Dayer of old: and the yeares that are past. And *Hag.* 2.
16. 19. *Consider in your minds from this Day, & afore &c.*
And, *Deut.* 4. at the 32. verse, *Inquire now of the Dayer*
that are past, which were before thee since the Day that God
created man upon the earth; and aske from the one end of
heaven vnto the other, if there came to passe (such a great
thing as this) or whether any such like thing hath beene
heard.

These, and all other the *Dayer* beautifull vertues &
perfections. (of which there are more in my former
discourses to bee scene) how still they are preserved,
how at this *Day*, and from time to time continually,
they are retained and maintained by them, is by the
Prophet *David* witnessed, where he saith: *They con-*
tinue this Day according to thine ordinance: for all things
serue thee. And, *Psal.* 104. 19. *He appointed the Moone for*
certaine seasons: and the Sunne knoweth his going downe.
Numquid vlla in ipso est Sole pravaricatio? &c. (saith *S.*
Ambrose upon the 18. *Psalm*) *Sol diem illuminat, tem-*
pore statum suffodiens &c. manet ipsa immutabilis demu-
tatio, & conversio vertere ordinem suum nescit, vna om-
nium obedientia, &c. Is there any pravarication in the

Psal. 119. 91.

Lamed. 3.

Sun sit never fayleth to enlighten the Day, keeping his appointed times: and both Sun and Day, and all, are in their interchangeablenesse unchangeable: They keep their courses without turning out of order, and hold on their conversions, without being inverted or perverted: They all performe one uniforme obedience. And, S. Chrysostome, on the first chap. to the Romanes, saith: *in illis ubi non dormiunt, dormiunt*. Have we not scene the goodly orders of the Day, and of the Night, how they abide the same continually? And, Ecclesiastic. 16. 27. They (The Day and the Night) cease not from their offices.

* Et vide Bern.
in serm. de S.
Andrea. fol. 134
ubi ita ait: Dole
igitur quia crea-
torem offendit.
si cuius legem
caelestia & ter-
restria præter se
indefessa statio-
ne conservant,
&c.

2 In my second
Sermon,
b The Earle
of Salisbury,
in his Answer
to certaine
scandalous
papers, pag. 3.

Which had it not horetofore sufficiently been produced, or were it any waies to be doubted of: yet Dayly Experience (Quæ nunc pro Domino, which now speaketh in the Dayes owne case) maketh it a case more then evident. For behold one perfection of the Day, instead of all even that last before mentioned, of incessantly enlightning mans heart and vnderstanding, with the knowledge of God by all his workes. Which because they are infinite, wee must insist in some particulars; in which God, as in his meames, is especially scene of vs: to wit, in those great workes of deliverances, and defences, which he provideth for whole Nations, and people against publike and private practises: as a great Statesman of our times, though Temporall, yet Spiritually hath written.

Pertinent hereunto are all the wondrous workes of God, which he wrought for and amongst his people of Israell. In respect whereof, not only were those things spoken, *His name is Great in Israell, Hee hath done Great*

Great Things for us, He hath not dealt so with any Nation, and the like, but vndoubtedly these wordes also of my Text haue by the Prophet David bene deliuered. Nor so onely: but they haue bene penned also by the Tongue of that Ready writer, in regard of All Gods powerful Workes, All his Mercies and Iudgements, shewed towards, or among Iewes, or Gentiles, even All People and Nations of the world; whether in their Exaltation, or Depression: according to that which heretofore, in the first Exposition of my Text, hath bene declared. Here whole People and Nations, yea All People and Nations ioyning with the Iewes in that same Instance related & dilated, *Ezech. 16.* thereout to make perfect the praise of Gods Glory; who giueth to Every Nation, and to All People, Their Multiplying, Increasing, waxing Great, Rich Clothing, Excellent Ornaments, The word of Life (v. 6) The Over spreading of his Loue (v. 8.) To be His, and His * *Vid. Cant. 2. 4* Anointed: to Prosper into a Kingdome, To be Renowned for Beautie: Beautie, made Perfect through His Comelines, which He putteth upon them, (v. 14.)

See then, Beloued, whether the Dayes beautie and perfection in revealing and relating vnto vs such Beauty & Comelimesse of such works of God, be ere a whit abated or diminished: nay whether it bee not rather more and more exquisitely polished and refined.

And for this purpose I will resume that, *Dent. 4. 32.* Inquire now of the Dayes that are past, which before thee, &c. Inquire, Beloued: were there ever greater deliverances of any Nation and people, then haue bene of ours in these late Dayes? every Day as it were striving

with other, *(as it is in the Bible)* a happy strife for England, which of them should be the conveyer vnto vs of the gladdest tidings of our greatest deliverance.

By the late Queenes Dayes of famous memory, how diversly were the *Dayes* diaped with Gods admirable Workes, in protecting this our country & people? Herselfe, (and the whole Realme by her safety) before shee began to reigne, strangely preserved; and shee reserved by God to be our Queene; and to bring the people of this land out of darke ignorance & superstition into his *marvellous* light. Afterwards, reigning, how often and admirably was she, & the whole Realme delivered from the raging of their chemies? No sooner a Rebellion, then easily repressed. No traiterous designe, but opportunely discovered, either by the parties own confessiō, or otherwise, after a strange fort. No conspiracie, by diuinish association and witchery so strongly compacted; which by the diuine prudence and providence was not by and by confronted and confounded. No invasion so mightily addressed, which by the powerfull goodnes of the Almighty was not soone countermaunded; and the authors thereof mightily distressed, danted, & endangered by weak * meanes. No Plague so contagious and general, which by the mercifulnesse of God hath not quickly & wonderfully ceased. No dearth so direfull, which ere long by the mercifull hand of God hath not beene ealed. No rumour of warre; which was not still from time to time, and in short time, stilled and appeased.

Last of all, The Day of her death, which a foretime had

* Witness the
Spaniards
great Armies
in the yeere
1588.

had beene deemed dreadfull to the whole land, was,
by the extraordinary worke of Gods wisdom; so con-
verted into a ioyfull *catastrophe*, as that that very Day
yeelded vs vnspokeable matter of magnifying the
great Goodnesse, & loving kindnes of our God. Who
against that Day had provided vs of a religious, a gra-
cious, and a learned king: & one, *as not without roy-* The 24 Day
all issue, to take away that former feare: so not then to of March,
learne, or vnaccustomed to sway a scepter. Him, I say,
had God provided vs, yea & preserved also aforehand
for vs: that, for the farther good and preservation of The 5. Day of
this kingdome, he with his rightfull title shoulde suc- August,
ceede the last Queene therein: and that so peaceably,
as that not so much as one sword should bee drawne,
no nor one Word vttered or muttered against him;
And as he succeeded thus peaceably, so he should be e-
uen a *Salomon* for peace, making vs at peace withall
the world: and at peace too within our selues, by the
happy *union* of boeth these kingdomes; God by meanes
of him making Great Brittain as a *little*, that is as v- b Psal. 124. 3.
nity in it selfe: and making peace within her walles, and
plentiousnesse within her palaces. b Psal. 122. 7.

But since the time of his Maiesties reigne, a time as
yet of small spaciousnes, (God adde thereto the length
of many Dayes and yeeres) how mightily God hath
preserved him, and in him this whole land, is fresh e-
nough in your memories. You cannot yet forget, vn-
lesse yee too much forget God, the deliverance fro the
treason of *Watson*, & the rest: The deliverance of vs all
from that great Plague, and ceasing it, wherewith in

The 5. Day of
November,
1605.

^b Jer. 17. 1. &
Job. 19. 24.

the beginning of his Maiesties reigne God for a short time chastised vs. Or, if ye might forget these so quickly, yet shall not that late most hideous & horrible intended *Massacre* by gunpowder, the 5. Day of *November* last, shall nor that, I say, continue for ever in our memories, as if it had beene there *written and engraued with a pen of yron, and with the point of a diamond* for ^b ever? That so that 5. Day of *November* may still remember vs of the *Mercy* and *Iudgement* of the Lord in that *Massacre*. *Mercy*, in that it was but intended: *Iudgement*, in that it might, & was neere to haue beene performed. Which what do we say, that it was intended? In which the match and powder were almost already tended which should haue blowne vp at once, and in one instant, the *Kings Maiesty*, the *Queene*, *Prince*, and *States of Parliament*: where this *Iland* should haue scene the whole body of her inhabitants cut off at one blow:

* *Lucan. lib. 2.*

* *Lucan. lib. 7.*
* *Virg. Eneid.*
lib. 6.

Civitas autem cum tollitur, deletur, extinguitur, simile est quodammodo, ut magnis parva conferamus, ac si omnis hic mundus intereat ac concidat.
Aug. li. 22. c. 6.
Civitas ex Cicrone, de Repub. lib. 3.

* *unius populum pereuntem tempore mortis*: yea & where there should haue beene for them all, even in the deliberation of common affaires, * *Communi - rogo, ossibus astra Misurus*: One common fiery blast, that should haue blowne vp their bones into the firmament. An attempt, beyond that of *Salmones*,

* *Dum flammæ Iovis, & sonitus imitatur Olympi.*

For here the univerrall Estate of three kingdomes, (which so many yeeres together had stood quiet, pleasant & happy; and yet had never before reioyced in a condition so happy, plausible, and well governed, as was that whereon it was at that day with great surety reapposed,) had in a moment of time not beene disturbed only, but vterly dis-

disipated and consumed. In imitation, (for the Divle
doth counterfairly imitate and emulate the things of
God) in imitation. I say, of that last Day & end of Time,
when in the twinkling of an eye,

⁊ vna Dies dabit exitio multosq; per annos

Sustentata ruet moles & machina Mundi.

*⁊ Tertull. lib. de
Baptismo. lib. de
coron. milit. &
lib. de praescrpt.
adv. heres. &
⁊ Lucretius.*

Then Enquire now of the Dayes that are past, which were
before thee, since the Day that God created man upon the
earth, and aske from the one end of heaven unto the other,
if there came to passe such a great thing as this, or whether
any such like thing hath beene heard. And if I may be so
bold to apply that which followeth too,)

Deut. 4 32.

⁊ Did ever people heare the voice of God speaking out of the midst of a
fire, as we haue heard, and lived? and that in the 36. verse,
Out of heaven he made vs heare his voice to instruct vs, &
upon earth he shewed vs his great fire, and we heard his
voice out of the midst of the fire. The fire? yea, Beloved, &
such a fire, (that should haue beene) as never the Isra-
elites heard of. Their Dayes can tell ours of such a fire
as was never heard of before: and ours againe can re-
quite theirs with the Report of such a fire of gunne-
powder, as heretofore hath not beene heard of. They
lived: so (ever praised be God) doe we too; our King,
Queene, Prince, States, & State, & all: & are as yet in per-
fect estate. God shewed the his great fire vpon earth, And
so in the vantage he shewed vs the wood and gunpowder
ready for the fire, which he had well neere kindled in
his wrath. The voice of God spake vnto them out of the
midst of the fire. And so it did, and doth vnto vs all, by
the Dayes Report, the Report we haue heard of our de-
live.

⁊ Ver. 33.

⁊ Deut. 32. 12.

The Dayes Report

liverance, the 5. Day of November, out of the midst of
 so furious a fire. Yea, the voice of God speaketh vnto
 vs, to this whole Land, this whole vniited Iland; as vn-
 to them in the same Chapter, ^b Take heed to thy selfe, &
 keepe thy soule diligently, that thou forget not the thinges
 which thine eyes haue seene, and that they depart not out of
 thine heart, all the dayes of thy life: but teach them thy sons
 and thy sons sonnes. Forget not the Day, the 5. Day of
 November, wherein thou wert so strangely delivered,
 and learne thereby to feare me all the Dayes that thou shalt
 line vpon the earth. Teach thy children, saying, as 'tis in
 the Psalme, ^{138. 14.} This is the Day which the Lord hath made, or
 (as others read) This is the Day, in the which Lord hath
 made, hath made a mighty deliverance for vs his people
 of this Land: and hath made his Glory knowne to the
 whole world, by so, so preserving vs that Day.

The like may be said of all the Beaurty and Comely
 ornaments, which God hath bestowed, not on vs on-
 ly, but vpon all other nations: To whō he giveth god-
 ly Kings and Queenes for Nurses, and such like, as before
 out of Ezech. for all which more particularly I referre
 you to every Dayes Relation. To which also, and to the
 Bookes that thereof are written, I must for brevitie
 sake remit you, touching the manifold Discoveries of
 new Countries and People, to the vnspokeable Ad-
 vancement of Gods Glory, and that by One Dayes tel-
 ling Another. whence the Psalter of the Nebienſe Bishop
 hath to the words of my Text, and the verses next
 following, especially the *fourth verse, Apponed a long
 * Annotation of Columbus his voyage and Discovery
 of

* Where is to
 be seene, that
 Columbus of-
 tē gaue forth;
 that God had
 chosen him,
 to fulfill that
 Prophecie.

of the New World, or *VVest Indies*. And where wee also may *Obserue*, concerning many other Countries and People besides our owne, & among them all *Virginia*; how *One Day* already *Telleth*, and shall still *Tell* more and more *Gods Glory* (God grant it may *Yunte* another.

And so much of the *Dayes Beautie* and *Perfection*, to shew how thereby they shew forth, and that most excellently, the *Glory of God*. For, ^d *Omnis causa in sui perfectione effectus maxime honoratur.* Every Cause ^d is triumph, cruc,
most of all honoured, or glorified, by the Effects perfection. ^{h. c. a.}

Whence the workemans cunning is most seene and most commended in an absolute peece of worke; according to that, *Ecclesiastic. 9. 19.*

And all this is to learne vs a good lesson, by the example of the *Dayes*, and other of *Gods creatures*, to doe but as they doe in setting forth *Gods Glory*: That is, to hold vs to our Owne *Glory*, and by that which is our *Beautie* and *Perfection*; to endeaour to demonstrate vnto all the world, what a *Beautifull & Perfect Creatour* We all haue. Our best way of *Glorifying God*, being even by that wherein our chiefest *Perfection* doth consist.

Hence are we by the Scripture so often put in mind of *Perfection*. *Mat. 5. 48. Ye shall therefore be Perfect &c.* *Heb. 6. Let vs be led on forwards vnto Perfection.* *Mat. 19. If thou wilt be Perfect &c.* *Luk. 6. 40. whosoever will bee a Perfect disciple &c.* *Col. 1. 28. That wee may present every man Perfect &c.* *Col. 3. 14. Love, which is the bond of Perfection.* *Col. 4. That yee may stand Perfect &c.* *2. Tim. 3. 17. That the man of God may be made Absolute, being*

made Perfect. And, *1. am. 1. 4. That yee may be Perfect.*

Now wherein this our Perfection consisteth, as it is pointed out vnto vs by those places of holy Scripture, which suggest vnto vs our Perfection: so will it not be vnprofitable to vnfold.

* Savonarol v.
bi supra cap. 1.

2. Ipsius Hominis vera perfectio in subiiciendo se Deo, & in eo venerando potissimum consistit. The true Perfection of man himselfe resideth in mans submitting himselfe vnto God in due Obedience, & in worshipping of him. In worshipping of him. And indeed, To worship God,

* Ibid.

* Satis Deum
coluit, quisquis
imitatus est,
saith Seneca,
epist. 95.

what else is it, but *1. To Turne vnto God, To call vpon him, To subiect our selues wholly vnto him, To desire & endeavour to become as like vnto him as is possible, & to be made Perfect by him.* Again, there being a twofold worship of God, Externall and Internall, and the Outward being ordained for the Inward, as an handmaide to attend it, so the Internall being the chiefeest: It must needs be, that our Chiefeest perfection must be included within the Inward worship of God. *Interiorem autem verum Dei cultum, dicimus esse rectitudinem ac perfectionem vite hominis interioris.* And the true inward worship of God, wee call Vprightnesse and Perfection of life in the inward man. So The holier a mans life is, the Perfecter is he. *Sanctitas vero est interioris hominis perfectio, qua etiam totus homo perficitur.* And Holinesse is the Perfection of the inward man, whereby is made perfect the whole man. And therefore by Holinesse and Perfectiones of life is God best Glorified, and most sincerely worshipped.

The Reason hereof is plaine, as in the Perfection of other Creatures. For this Inward and Chiefe Perfection

tion

tion standing in Holinesse, and in all kinde of Vertue and Godlinesse sheweth; that much more *Holinesse* & all kinde of *Goodnesse* belongeth vnto God, as a neere Attribute, who hath attributed so much thereof vnto men, as we see shining in their good life. *3. Ioh. 1. 12. That yee may shew forth the Vertues of him that called you.*

And therefore they come short of most rightly Glorifying God by their Chiefe Perfection, yea and of the true and entire Worship of God; who more regard the Externall Service of him, then this his Internall Worship, & their owne Perfection; who care more to come to Church, to heare Sermons, to receaue the Sacraments, and such like: then to keepe themselves holy and blamelesse in life and conversation, vntill the Day of the comming of our Lord Iesus. Preferring therein the mother of pearle before the margarite, the huske before the Diamond, their own Outward Perfection before their Inward, Gods Externall Worship before his Internall, their own slender *Glory* before Gods, and their owne true and perfect *Glory*. And as if God were a Body and not a Spirit, so they worship him only, or else chiefly, with Bodily Service, *which profiteth little*^a, And not alike in *Godlinesse, which is profitable vnto all things*: and in *Spirit* and in *Truth*, as hee requireth to be worshipped^b. For so, by our Internall acts of Puritie and Righteousnesse, we are made more like vnto God, and therefore more Perfect, and therefore better setters forth of Gods Glory, by our neerer resembling of him: then

^a 1. Tim. 4. 8.

^b 1. Ioh. 4. 24.

There being no shadow of turning or alteration with him,
and he having in himselfe his owne peculiar Glory perpetuall,
and perpetually inviolable: And the Lilly of the
Masse saith wel, *Gloria Dei nullum est contrarium malum: quia de bono & de malo resultat Gloria Dei: & de malo in quantum punit, de bono in quantum remunerat.*
There is nothing that can crosse or contrary the Glory of
God, for that both good and evil redound to his Glory: the
one by his revenging, the other by his rewarding of it.

Next, let vs chaunge the name of *Perfection* into
Beauty: *Beauty* Rationall and Intellectuall, as hath beene
said. Which seeing the *Dayes* do for their parts so pre-
cisely maintaine, as hath beene declared: we that are
Reasonable and Intellectuall creatures, ought in all
reason as curiously to preserve on our parts, least wee
proove unlike, not only to God, but even to our selues:
and become more deformed then those creatures;
which God hath formed voyd of reason and of vnder-
standing.

For that the Beautifying of our selues, the making
of our selues Faire and Comely, the preserving of our
Beauty, the Trimming and Decking of our selues, is
in vs too the setting forth of the Glory of our God.
Hence is the *Church of Christ*, throughout every part
thereof, described to be so Faire in the *Canticles*, chap.
4. ver. 1. Behold, thou art Faire my Loue: behold thou art
Faire. And in the 7. verse, Thou art all Faire my Loue.
And so Faire in the 45. Psalm, as that God himselfe
(ver. 12.) hath pleasure in her Beauty.

But then we must consider too, Beloved, whereon

this faire Beauty standeth, and wherein this Comely-
nesse consisteth.

And we shall finde it to be that, wherein we saide
consisted our Perfection. For, *Quæ maior hominis pul-*

chritudo, saith Simon de Cassia, quàm ut obediat Deo?

^a *Vid supra.*

Certe dixerim nullam, & what greater Beauty hath mā,
then to obey God? may well say, none at all. This, Salomon

^a *Cap. 12. v. 13.*

in the end of Ecclesiastes witnesseth saying, Feare God &
keepe his Commandments: this is every mā, that is (saith

he) for this End is every mā created, & by this doth every
man atchiue his chiefest comelynesse. Consider every man

severally, and yee shall finde this to be all his Beauty, to be

^a *Vid. Sap. 8. 3.*

*alwaies in * presence of the first and unmarreable Beauty,*
& that the created Fairenesse should be ever neere the un-

created, & the Cause neuer to be neere to leaue his Cause.

^a *Super Cantic.*

serm. 31.

And, as S.^a Bernard hath, *Qui clarior, (claritatibus spi-*
ritualibus) ille propinquior esse autem clarissimum perue-

nisse est. &c. The brighter and fairer a man is, (in Spiritu-
all Beauty and Brightnesse) the neerer he commeth vnto

*God: and to be Most Faire, is even to be * present with*
God, to see him as he is, that is (saith he) to be as he is, &

^a *Immortali-*

sic maketh vs

neere vnto

God, Wis 6, 19

aliqua dissimilitudine non confundi, and not to be spotted
or spotted (as now wee are) with any unlikenesse vnto

God.

Thus to be Most Faire, Most Perfect, and Most Glo-
rious, is not for vs till after this life, and that therein

first wee shall haue strived for the positive and com-
paratiue degree of Fairenesse, Perfectnesse, and glory.

But alas then for the Dayes, & such like creatures!
This is not at all comperible vnto them in the worlde

to come. By how much the more inexcusable are we,
if we suffer the Dayes so to outrunne vs in the Service
of God; when as none but we haue the Reward pro-
posed vnto vs. What shall the greatest glory redounde
vnto vs, Beloved, and to none but vs? And why then
can we endure, every part of every Day to do nothing
else but shew forth Gods glory, whilest with vs * *Maxi-* ^{Al magna.}
ma vita pars elabitur male agentibus; * *magna nihil agē-* ^{Al maxima.}
tibus, tota aliud agentibus? as *Seneca* speaketh; The great- ^{Epij. 1.}
est part of our life is spent in doing euill, a great part in
doing nothing, but all in not doing that that should be doe,
to Gods glory so as all things should be done (1. Cor. 10. 31)
-- *Forma Dies vita,* The Day resembleth Life, saith *Hi-* ^{b Carmis. in}
lary. I would, Beloved, our life did as well resemble ^{Genf.}
but the Day. were I but a *Nightingale*, could *Epij. 1.*
I say, I should doe the duty of a *Nightingale*: if a *Swan,* ^{Arrian. Epij. 1.}
the duty of a *Swan.* But now that I passe them, by being en- ^{lib. 1. cap. 17.}
dowed with Reason: reason is, I should Honour and glorifie
God. This indeed is My Dutie: this I doe, and will continue
to doe, not giving over this charge of mine; untill I be dis-
charged of this life. For what can I, say what ought I to doe
else, but to extoll the Name of God, and to shew forth his
glory. If a Heathen man could say all this: what then,
thinke you, ought each of vs Christians to say, and to
doe accordingly? If God had made me a Day, I ought to
haue done the dutie of a Day; if a Night, the dutie of a
Night: And that had beene. To shew forth Gods glory;
But now that he hath created me after his owne Image, &
therefore more liuely to expresse his Glory, according to
that 1. Cor. 11. 7. He is the Image & Glory of God: so ma-
king

king me to excell the Day in more then Reason, yea & more then was reason, making mee a promise of an Everlasting Crowne of glory, if I would but for a short season shew forth his glory: reason is, if reason be for any thing, that I, I more then any thing, should set forth the Praise, the Honour, and the glory of my God. This indeed is my dutie: for this am I most of all obliged unto God: this I doe, and doing will doe continually, not deserting this dutie of mine, untill I shall have paid nature her last duties. For what can I, nay what ought I to doe else, so long as I have any being, but to glorify God the author of my being, and of my well being; beginning it here in this life, which in the life to come shall be perfected: here longing, & this her looking for to come, where being * joynd unto God, and made like unto him, we must needs enjoy Most glorious Felicitie. There being, as Plotin saith, no felicitie, no pleasure, * or contentment without God: who is, as saith * another, *Omnis Beatitudinis fastigium, met a finis*: The height of Happinesse, the goale of Glory, and period of Perfection.

To whom this Day and evermore bee ascribed all Perfection, Happinesse, and Glory.

* Vid. Sap. 8.
17.

* Enve. lib. 7. in
initio.

* Iamblichus.





THE DAYES REPORT OF
GODS GLORY.

PSALM. 19. VERSE 2.

*One Day Telleth another, or, One Day telleth a word
unto another, &c.*

HAving in the *Subject* of the *Days* Part. 4.
Speech already spoken of the *Glo-*
ry of God in generall, how it is
reported by them: we are now,
by the same guidance of our
God as before, to descend with
the Prophet *David*, to some ex-
cellent Particulars of Gods glory vttered by the same
Reporters. Like vnto those, who, hauing left the main
Ocean, are now entered into an arme or creeke of the
Sea neerer home; or like those, who for a while haue
beene lifted vp to see the flame of a great fire, but af-
terwards let downe againe, can still behold the Spar-
kles *, and no more.

Before, *One Day* told [The Glory of God] unto another, * *Vide Ecclesi.*
Now, *One Day* telleth [a word] unto another. *Ilud in cer-*
4^o 22.

um esse apparet de quo verbo, & qua Scientia loquatur hic versus, saith wolfgangus Musculus on this place. It is vncertaine what word is here meant, that one Day telleth another, as also, what Knowledge one Night is in this verse said to teach another. And he proposeth two Acceptions.

Either that there should be vnderstood *The word of God*, by which the Heavens were made, and *The Knowledge of God*, whereby they were most cunningly made; or else, *The word of the Heavens, of the Dayes, and of the Nights* predicating Gods Glory. And he saith, that this latter seemeth vnto him to be *simplicior* (the simpler, or the plainer) yet so, vt dictione Scientia, quam indicari licet, non eam qua nos Deum cognoscimus, sed qua Deus cælos summa sapientia condidit ac disposuit, intelligamus. That by the word [Knowledge] which one Night is said to teach another, we vnderstand not that Knowledge by which we knowe God: but that Knowledge, by which God after his most excellent wisdom made and disposed of the Heavens.

But who seeth not, Beloved, that this most excellent knowledge of GOD leadeth vs to that other, which is, our knowledge of God: as also, that the knowledge whereby we knowe GOD, againe conducteth vs to that knowledge whereby GOD made the world? Like as whē in a Regresse Demonstratiue, we first demonstrate the Cause by the Effect; & then againe the Effect by the Cause. So that it commeth all to one, whether of those two knowledges wee there vnderstand.

Againe, to propose two meanings of worde, and
Know.

Knowledge here: and for the word, *word*, to embrace the latter: but for the worde, *Knowledge*, to entertaine the former: (as here *Musculus* doth) what else is it, but indeed to embrace & entertaine both? both yea, Beloued, and so we may, & must too, accept of a *word* here in my Text in both the senses: vnlesse we will be very extravagant from a whole streame of Interpreters of best note. And 'tis the rule of *S. Austin*, *conf. l. 12 c. 31.*

Cū alius dixerit, hoc sensit quod ego: et alius, Imo illud quod ego: Religiosius me arbitror dicere, cur nō vtrumq; potius, si vtrumq; verum est? & si quid tertium, & si quid quartū &c. when one saith, Such a thing is vnderstood by such a place of Scripture: another saith, another thing is thereby vnderstood: I hold it the more religious course for me, to say, and why not rather both, if both be true? yea, if a third, or if a fourth meaning? And, ** Vnus Deus sacras literas*

** 16. d. August.*

vera & diuersa visuris multorum sensibus temperavit. God hath so tempered the Scriptures, as that hee hath made them fit for diuers vnderstandings, so long as they are true. And, in his first booke, *de Genes. ad liter.* the 18th Chapter: *Si qua scripta diuina legerimus, quae possint, salua fide, qua imbuimur, alijs atq; alijs parere sententijs, in nulla earum nos praecepti affirmatione ita proiciamus &c.* if we light vpon any place of Scripture, which may, agreeably to the analogie of faith, yeeld vs more interpretations than one: Let vs not be headlong in affirming but one, with excluding of the rest. Yea or, with prauidicing of the rest: as himselfe saith after wardes of himselfe, in the 20th Chap. *Nō aliquid vnum temere affirmans cū prauidicia alterius expositionis fortasse melioris, &c.* *Nō*

* *Vide etiam Fulgent. ad Mo-
nim. lib. 2. pag.
113, 114, 117,
118.* Peremptorily or rashly affirming but one meaning, with
preiudice of another exposition, which happily may be the
* better.

Because of all which, Beloved, I intend (God willing)
to prosecute the word, that here *One Day* is said to tell
another, not only in those two senses last about men-
tioned; but in some seeming other, agreeable to whol-
some doctrine, consonant to the circumstances of my
Text; and not at all dissenting from, or preiudicing the
most commonly receaued interpretations; rather kee-
ping my selfe to the libertie of the word, then any way ei-
ther to imprison it, or the riches of the Observations that
arise from it; as one ^b of late, as out of *S. Austin*, hath
in like case well pronounced.

¶ M. Hutton
in his Answer
to the Reas^{ns}
for refusall of
Subscription,
pag 86. & see
Bernard^s super
Cant. serm. 51.
Non sane à pru-
dente de diver-
sitate sensuum
indicabit, &c.

One Day telleth a word vnto another. J. 1. A word,
2. But a word, and 3. But One word.

1. First: A word. And here first, in [A word] wee
haue whereby to rectifie the words, *Mottes*, or *Mottos*,
Apophthegmes, *Enigmas*, *Symbols*, *Posies*, *Em-
blemes*, *Tules*, and *Inscriptions* of these dayes. These
Dayes? No. But rather, *The Men* of these dayes;
by the Example of These, and *All Dayes* else, and
of *The Heavens* and *The Firmament*. Whose *Mottos*,
(pleasant and Amiable * *Mottos*) and whose *Firme Im-
bossings* & *Glorious Imbrodery*, are still *The glory of God*:
according to that which already yee haue heard, and
shall hereafter heare, so long as *The Dayes Report* la-
steth. For so, *One Day* telleth a word vnto another.]

* See the Ita-
lian, Motto.

Where first, vnto gods glory, I cannot but comend
the moderne *Mottos*, *Posies*, and *Inscriptions* of *Christia-
n Princes*, whether in their *Coynes*, or otherwise: In
which

which The glory of God is either Expressed, or evidently
 Imployed. Such as, wherein God and his grace is men-
 tioned, is put to be their Helper, is implored for Tutition,
 is magnified for Vnity, is vited to Right and Equity, is
 honoured by Dishonour to Euill Thinking, by Things
 Admirable being the Lords Doing, by the shield of Faith
 protecting, by Iesus passing through the Midst of his E-
 nimies; by Victory and Saluation ascribed to The Crosse
 of Christ Iesus: and the like.

In all which, compared with the Profanenesse and
 Idolatry of Pagans, and the Abolishing thereof, as of
 Darknesse at the Sun-rising, yee may discern ^a The Ly-
 on of the Tribe of Iuda, as it were by his Paw; The pro-
 pagation of his kingdome, by those Signes and Sym-
 bols, those Stampes and Impressions of Gods glory left on
 the Earth; whilest his Hand is in the ^b Necke, and Col-
 lar of his Enimies: and whilest he Stampeth and Trampleth
^c upon Infidelity, dashing it in pieces like a Potters vessell.
 Yee may see his Inheriting the Heathen, by making
 Kings and Iudges of the Earth to be so wise and Learned,
 so to Serue the Lord, so to Reioice in Him, so to Kisse the
 Sonne, and to put their Trust in Him: as that their very
 Mottos, Emblemes, Inscriptions, Dedications, and Conse-
 crations signifie the same. Pilate himselfe (by the Diuine
 power & providence, & maugre the Enimies of Christ)
 *prescribing to them herein, when he wrote that Ti-
 tle, or Inscription, and put it on the Crosse of Christ: The
 Interpretation whereof Enacteth the great power of Eruclui
 Christ; and how Invincible He, the ^d Invicted, is; against
 whose very Title nothing could prevaile. But especi-

^a Rev. 5. 5. and
 Gen. 49. 8. 9.

^b Gen. 49. 8.

^c Vid. Isai. 63.
 2. 3.

^d Psal. 124.

* Quod scripsit
 Pilatus, de In-
 scriptione, pra-
 scripsit.

* Hac signum
 Eruclui Inter-
 pretatur, &c.
 Sim de Cass. in
 Euan. lib. 13.

Mat. 23.

Mat. 6. 13.

perio also

1. Cor. 29. v.

11, 12, 13.

where are

specified,

Riches

Honour

Strengrh

Greatnesse

Power

Glozy

Victorie

Maieftie

Kingdome

Supremacie.

All in Heaven

All in Earth.

See the Re-
maines of a
greater work.

ally He himselfe, That Intitled King, that Crowned and
Flourishing King of Kings, & Lord of Lords, hath taught
them so to doe: in that which hee said touching the
Coyne of the Tribute, and the Image and Supercription
thereof: Render ^e therefore unto Caesar the things which are
Caesars, and unto God the things that are Gods. The things
that are Gods, what are they? Christ elsewhere taught the
saying: ^e Thine is the Kingdome, and the Power, and the
glory for Ever. So that therefore, even out of the Image
and Inscription, there is a Tribute due unto God too: a
Tribute of Thanks, and of Praying his Glorious Name: a
Tribute of Attributing, and Ascribing the glory of the I-
mage and Inscription, and All^b that is Caesars, unto
God.

This The Dayes also doe not omit to tell vs: which
what Name, Title, or Inscription soever they beare,
whether of the Sunne, or of the Moone, or any other:
yet their word, or Motto sheweth, That the glory there-
of, all the Glory of the Sunne, the Moone, the Starres, the
Heavens, and the Dayes of Heaven, and of all things else,
is, and ought to be attributed, and appropred to the
All Glorior Creatour. For so, One Day telleth a word
unto another.]

Where next I cannot choose but reprehend the
Vaine and Prophane, yea and Diabollall Mossos, Ti-
tles, Devises, Emblems, Impreses, Epitaphes, Epigrams, A-
nagrams, Pageants, Playes, Enterludes, Inscriptions, Dedi-
cations, & such like, applauded & embraced by Christs
Souldiers: & yet are they Antichristian Badges. Where-
of some are Wanton and Lascivious, some Prowde and
Vaine-

Vaine-glorious; some Prodigall and Luxurious, some False and Inuiuous, Inuiuous are they all to Gods Glory, by being Extravagant from His words * words-direction: ether by Corrupting of Good Manners, or by something which doth Coincidere, (meete together with it in the Diuile, and fall together into Hell:) as by propagating of Profanenesse; by Affecting to Magnifie Mens Names, in steede of Gods; by Engendring of Strife and Scandals; by Intituling themselves, or others, to that which is not theirs; yea and to that * Papall glory of God which is not theirs, and vnto which all that is theirs should be assigned, and resigned.

* Eph. 5. v 4. 5.
19. 20. Eph 4.
29 & inde.
1. Cor. 15. 33.
Col 3. 8. 9. &
4. 6. & c.

* Iſai 9. 6.
Wōle full,
Father &c.
Christs Titles.

One Day telleth a word vnto another.] Where, in the next place, obserue with me, how for [word] some Translate Speech, voice, or Language, According to those words of the third verse.

Here also the Great glory of God is seene, by that great glory of Man aboue other Creatures, wherewith God hath doubled and enobled him, the better to enable him to set forth the glory of God thatso exalted him.

Gods Glory
by Speech,
& Language

This hath beene before entreated of: And appeareth to be so much the more Excellent a gift, because it is so long a comming. For it is not given Ordinarily in an Instant, but in Succession of Time, & in the processe of many Dayes and Nights. We are Infants a great while, and with much adoe learne to Speake our own mother Tongue: but with much more adoe the languages of others. We must be long experienced and practised therein, before we can be perfect.

For

For so, *One Day Telleth Speech vnto another.*]

This should teach vs to make high reckoning thereof; and, when we haue this gift, to imploy it diligently to that purpose, wherefore we had it: seeing that it was so long before we had it, & before that we could glorifie God by it; seeing also that the Time will not be long, before our Speech will faile vs. For this too Experience learneth vs, This *One Day telleth another*: The Speech and word of God to be *Eternall*, but the Speech and words of *Man* to be every Day neerer and neerer to *Expiration*.

One Day telleth a word, or Speech vnto another.] Behold another *Actuary*, or rather a whole *Chorus*, or *Company of Tongue-Actors*, singing melodiously vnto Gods Glory. Namely, the great Increase of *Languages*, that Continuance of *Dayes* and *Times* hath uttered: in so much that already they amount in reckoning to many Hundred. There are (saith the *Apostle*) *so many kindes of voyces in the world, and none of them is without signification*. Surely no. Nor without *Signification of the Glory of God*. In the shewing forth whereof: see here, how the world hath from time to time profited by *Languages*.

^b Gen 11.1.
By Unitie
thereof,

The time was when, ^b The whole Earth was of one Language, and of one Speech. And Then did *One Day* tell another the Glory of God, by that *One Speech*, or *Language*. Vnder which God wrought so many wonderfull works, and whereby He, the author of that *union*, did then the better enable the *Nations* to unitie of *Mindes* in the true worship of him, and to the attaining to

to the Knowledge of the Truth with more facility: But when they abused that *Union*, and that easie way of getting understanding, (by vnderstanding all that was spoken in the world) to *Proud & Presumptuous Association and Confederacie*: The also God declared his Power, in *Confounding their Language*, and making such a *By Confusion Division* among them, as was never heard of in the world, and which their vnheard of *Malice and Presumption* brought vpon them; That one of them vnderstood not the other: So to giue them to vnderstand their dutie by *Diuisiō and want of vnderstanding*, which before they would not learne by *Union of Speech and vnderstanding*. Yet even then too, the Powerfull *Wisdom* and *Goodnesse* of God proceeded on still to the farther manifestation of it selfe, by that *Confusion and Diuisiō of Speech*: even at that *Day*, out of that *Babeling Infancy* of the world *Ordayning his Praise*. His Praise: In producing afterwards *Distinct Knowledge* out of that *Confusion*, as it were *Light* out of *Darknesse*; making it appeare every *Day* more and more vnto the world, by the ensuing *Multiplicitie of Languages*, which in *Times* ensuing were also vnderstood, *How well he could Teach*, that had so well *Divided*. How out of the *Monthes* of Such Infants, as *Men* then were, and ever would bee, but that God *Teacheth* them, hee could so well *Divide* vnto the world, & *Disperse*. * His Praise of Knowledge. He still preserved Knowledge, that was Good, in the midst of that *Diuisiō*; yea and increased it thereby: making afterwards *Diverse Languages* and the *Gift of Tongues*, a meanes of diuiding greater Knowledge, and more ample

By Distinction and Distinct Multiplicity thereof, out of that Confusion: * According to one signification of anglls, for which anglls is also put.

By prefer-
vation ther-
of, in the
midst of that
Confusion.

* Lingua He-
braea in Divi-
one Gentium
per loquens so-
la populo ad Dei
culum pertinere
remāsit. Sim.
de cass. lib. 13.
Vid. Bertram.
in prefat. in co-
par. Lingua
Heb. & Aram.
* In illa locutus
est Christus, &
mundum docu-
it que nesciebat.
Sim. de Cass. ubi
supra.
Gods Glory
by Extraor-
dinary and
Miraculo-
us Speech:

ple Declaration of his Glory to the world. To which
rightly appertaineth, the strange and admirable pre-
servatiō of so much of the Hebrew Tongue (the Speech,
as is most approued, that first was in the world, and in
the which Gods word was written) in the midst, not on-
ly of that Babels * Confusion, nor only of the Egypti-
acall Affliction of the Hebrewes, but also of that after-
Confusion & Mixture of the Language of the Hebrews,
in their Idolatrous Familiaritie & Commerce with the
Assyrians, and in their Babylonish and Chaldeish Captivi-
ties; It appearing thereby, and One Day telling another,
That not only The word of the Lord endureth foreuer,
but also that Speech and Language, in which The worde
of the Lord * Spake, or was Delivered, is so farre forth
kept inviolable to the End of the world.

One Day telleth a word, or Speech unto another.] Here-
out issueth now farther into our discourse and consi-
deration, Extraordinarie, & Miraculous Speech: where-
by God for the farther Ordination of his praise hath af-
forded vnto men most wonderfull Instructions; That
so they, with whom the word of God spoken by the
Ordinarie Admirable Speech and Language of Men &
of the World will not prevaile: yet, by the uttering of
it by Extraordinarie and Miraculous Speech, aboue the
Speech of Men, or the Personous Personated Speech of the
world, may bee enforced to the Ever Hallowing of his
Name.

By the Gift
of Diverse
Tongues:

Hence was the Gift of Speaking Diverse Languages so miraculously bestowed on the Apostles (Act. 2.)
for the Promulgation of the Glorious Gospell of Ie-
sus.

sus Christ, and of the wonderfull Workes of God. To
 which, as to a most strangely vouchsafed meanes, we
 that are partakers of the *Gospel*, and of the *Spirit of*
Grace, owe no lesse then that Participation; and there-
 fore owe the giuing of Great *Glory vnto God* in that
 behalfe. In respect whereof, *One Day* doth so tell the
 Glory of God vnto another, That diuerse, induced al-
 so by that *Rom. 10. 18.* Where the 4th verse of this
 Psalme is alleaged, haue by the *Daves* here in my Text
 vnderstood Christ and his *Apostles*, Christ Telling his
Apostles (as formerly ye heard ^a) or else Christs Twelue ^a In the first
Apostles: who, like vnto the Twelue *Houres of the Day*, Sermon.
 by that *Light*, that he the *Brightest Sunne* infused into
 them, especially by the *Effusion of His Holy Spirit*, and
 conferring the *Gift of Diuerse Languages* vpon them,
Preached The Knowledge of Salvation to people of *All*
Tongues and Languages.

And here wee may note their vnthankfulnesse and
 rash iudgement, who, contrary to the Rule of the A-
 postle (1. Cor. 14. 39.) dislike and forbid *Speaking with*
Tongues; so farre forth, as that one *word*, or *Sentence* in
 the *Church*, in another *Tongue* then theirs, although
 with Interpretation annexed, doth offend them. They
 being of like Superstition for their owne *Tongue*, as
 others are and haue beene for the *Hebrew*, *Greeke*, and
Latine. And they, who before could not be suffered to
 haue any *Service* in their owne *Tongue*, now nor wil-
 lingly suffering any one *word* in *Sermon*, or *Bible*, to be
 out of their owne *Tongue*. When as the retaining of
 some *words* in another *Language*, especially by com-

mon vs and Explication vnderstood, maketh much for *Edification*, and for the *Glorious Building of Gods Praise*. For (to omit many other reasons) those *wordes*, yea, or *Sentences*, are they not, like vnto the *Reserved Manna*, a *Signe* and *Memoriall* vnto vs that *Beleeue*, of Gods *Good Will* towards vs, in that he hath made choice of vs also, to call vs to the knowledge of the *Truth* by meanes of *Diuerse Tongues*, *Vnderstood* and *Interpreted*; & in that, from former *Darknesse*, he hath brought vs to such plentie of *Light* in him, and hath, by the *Report of his Glory*, so richly and *Superabundantly* furnished vs with *Knowledge in our own Tongue*; That we haue now somewhat to spare from our owne necessarie vses, to lay vp in his *Glorious Golden* *pot*, in *Signe* of *Thankfulnesse*? Like as doth our *Mother Vniuersitie*, whose *Latin* seemeth now to bee turned into *Gold*, *Gold of Gods Glory*; whilst, in the time of the *Spirituall Vintage of Good wine*, it doth of late make *Latine Hymnes* of Gods *Glory* to be the *Prefixes* of the *Latine Sermons* of His *Glory*. Wherein, among other commendable ensignements, appeareth a *Signe of Thankfulness vnto God*. Without which, it is to be feared least God returne vs, among others, That *Signe* of his displeasure, To *speake vnto vs with men of other Tongues*, and with other *Lips*; and that the rather, because of our *Indaizing*, that is, our *Obstinacie*, our *Vnbeleefe*, and *Disobedience*, in regard of *The Report of Gods Glory*, which *Every Day* bringeth vnto vs, both in our *Own* & other *Languages*. In so much that still it may bee said of all in generall, *They haue not all Obeyed the Gospell*: and, *Lord,*
who

* Her. 9. 4.

Rom. 10. 16. &
 vid. Ioh. 12. 37
 38, &c.

who hath beleued our Report? Yea; when the Sonne of Man cometh, shall he find Faith on Earth? not withstanding so many wayes of speaking, and so many kindes of Tongues and Languages; by the Hearing and understanding of which in all their variety, variety Extraordinary and Miraculous, God hath laboured to make Men to beleue.

By the

For hence it is too, that God hath diuers times spoken vnto Men by Angels. Angels? And would no other serue the turne? Would not all the Speech and Languages spoken by all the People of the Earth; and manie of them Priests and Prophets too, suffice? Is man so bad a Scholler, so dull of^a Hearing and of understanding? ^a Heb. 1. 11. Then hath he so much the more to answer for, if neither the Speech of Angels may make the word of God to fructifie within him. ^b For the word of God Spoke by Angels was stedfast, and e very Transgression and Disobedience receiued a iust recompence of reward. And If so (saith the Apostle) How shall we escape, if we Neglect so great Saluatiō, which at the first begā to be Spoken by the Lord, &c? And, chap. 1. ver. 2. god hath in these last Dayes Spoke vnto vs by his Sonne, &c: his Sonne & Heire: whose speech, of all others, we should Reuerence. Here is the Speech of one that is Greater then the Angels. And will you heare the Speech of those that are Lesser then the Angels? All shewing forth the powerfullnesse of his Speech that is the Greatest, and conferring a still Apposite Apposition to his Glory.

Speech of
Superiors;
Angels,

^b Heb. 2.

& the Lord
of angels.

^c Mar. 21. 38;

37.

By the

Speech of
Inferiors:

One Day telleth another.] For that God hath sometimes made the Dumb to speake, and taught an Infant & Infants.

in an Instant to Speake wisely. And whe (not to speak
 of All the Dumb that Christ endowed with Speech)
 he made the Children to Cry in the Temple, *Hosanna to
 the Sonne of David.* (Mat. 21. 15.) To which Christ him
 selfe (ver. 16.) applyeth that of the 8. Psalme: *Out of
 the Mouth of Infants (or, Babes) and Sucklings hast thou*
Prepared, Ordeined, Fitted, Fitly composed, and (accor-
ding to the Hebrew) Founded thy praise. A weake Foun-
dation, to build vpon; especially Such a worke of Such a
Founder. The Foundation being sometimes no better
then a Babell, or Confusion. But so did he sometimes
out of a lesse matter (by as much as Nothing is lesse
then Any Thing) make All Things, and All Things to
His Glory. So is his power made perfect through weaknes.
(2. Cor. 12. 9.) So hath he chosen the Foolish things of the
world to Confound the wise, and the weake to confound the
Mighty, &c. 1. Cor. 1. 27. That no Flesh should Glory in
His presene.

It is there also worth the observation; how that
 those words, *Out of the Mouth of Infants, &c.* are inser-
 ted in the Second verse of the 8. Psalme, betweene the
 first and third verses, in which the Prophet magnifieth
 Gods Glory in consideration of the *Heauens*, & such like
 workes of his, and his *Ordeining*; As also the words of
 my Text are, in the second verse of this Psalme, inter-
 posed betweene the first verse; and the rest; in which
 the *Heauens* too, and such like *Creatures*, are brought
 in for the Declaration of Gods Glory. As though the *Hea-*
uens too, and the *Dayes of Heauen, the Sunne, the Moone,*
the

Sun, Moon,
 Starr, Hea-
 ven, & Day-
 Infants;

the *Starres*, the *Firmament*, and the rest, were to be reckoned among those *Babes* and *Infants*, out of whose *Mouthes*, together with others, hee hath Appointed the predication and perfect Composition of his prayes. And as though that second verse of the 8. *Psalme* might serue to Parallell my Text, in the *Dayes Parliament of Gods Prayes*.

These Infants Parliament.

And here we may not omit, to bring in the *Sunne* and the *Moone*, the *Dayes* & the *Nights*, as it were *Kings* with their *Nobility*, in their *Extraordinary Attire* and *Parliamentall Robes*, most wonderfully and *Miraculously Testifying* the *Glory* of their *Creatour*, & our *Redeemer*.

Among other things so *Strangely Enacted* by them; we haue in most infallible *Recordes*, That *worke*, that *Things Strange worke* of the *Lords*, That *Act* of his, that *Strange* there *En-Act* of His (*Isai. 28. 21.*) Whereby the *Sunne*, at His *Bid.* acted, stood still in *Gibeon*, and the *Moone* in the *Valley of Aialon*. The *Sunne*, that otherwise, & in This *Psalme*, so *Swiftly* & with such *Alacrity* Runneth his *Courses*; yet There, by the same *Commaunding power*, had no power to *proceede*, was put to a *Demurre*, *Abode* in the *midst* of the *Heauen*, and *Hasted* not to goe downe for a *whole Day*. And there was no *Day* like that *Day* before it; nor after it (*Iosh. 10. 12, 13.*) When *One Day* was as *Long* as *Two* (*Ecclesiasticus, 46. 4.*) *One Day* went beyond it selfe in *lauding* the *Lord*, and lost his owne proper *Name*, in *Magnifying* the *Name* of the *Creatour*. For how should it haue any longer the *Name* of *Day*, that was so much *Longer* then a *Day*, & was nether *Artificial*, nor

Naturall Yet is it stiled Such a Day, as the like was never before it, nor after it. A Day of more then Ordinary Continuance, in his Luminous & Voluminous Exposition of his Makers glory, by observing his Ordinance: And therefore Dignified with the Name of None-Such, and to be of an Higher Order then the rest.

Here men may learne, to preferre the Glory of Gods Name before their owne; To approue themselves the Ministers and Servants of Reporting Gods Honour, by their Honour and Dishonour, by Evill Report, and good Report: That the losse of Name or Reputation for God and Godlynesse, for the Glorious Gospels sake, & in the Service of ether, shall be with manifold advantage restored them in this Life, and that that is to come; Lastly, that the best way to get Extraordinary Precedencie and Reputation, and an Excellent Name about others, is by Exceeding others in Paines and Industry, by Extraordinary Points and Exploits of Gods Service, & by Keeping his Commandements, whether in things Ordinary or Extraordinary, with Ordinary and Extraordinary Endeavour.

2. Cor. 6.

Phil. 1.
Heb. 1.

All this we are better taught, then by all this: even by The Day and Sunne Christ Iesus; who as he was employed in the Most Extraordinary Works of Gods glory, and therein demeaned himselfe with Most Extraordinary Obedience, and losse of worldly Reputation, not Seeking his Own glory: So is he also Most Highly Exalted, & hath obtained Most Extraordinary Appellations, a Most Excellent Name, and A Name about Every Name, unto The glory of God the Father.

Ans-

Another strange Work of Gods Enacted by the Sun, & by the Day, was: *The Suns, not Standing Still*, as before, but *Going Te Degrees Backward*, in the time of King Hezekiah^b. A wonderful *Retrogradatiō of the Sū*, that was so sensible in a *Sū Diall*. A strange *Reiour nemēt of the Suns* ^{a. Chr. 10.} *Dayes Journeys*; of the *Journal*, or *Day-Booke*, and of the *Dayes Parliament of Gods Glory*. On which both the Sū & his People are still ready to *Dance their Attendance*, ^{a. Mat. 11. 17.} whether it be by *Tracing Ordinarily Forward*, or *Extraordinarily Backward*, or else by *Stāds & Pauses Supernatural*. Yea and the *Sun-Day*, the best of all others, is the best of all others for this *Dauencing*. Hee that went more then Ten, or Ten Thousand Degrees Backward by his Humiliation, is our best leader and teacher in *Going Forwards*, in *Standing Still*, and *Going Backward*, and in *Going Forward by Standing Still*, & *Going Backward*. When as yet we Men and women, the Glory of God Inviting and Commanding vs, will not *Dance*: will neither *Goe Ordinarily Forward* in our Callings with *Perseverāce*, nor, crossing our Corrupt Nature, *Stand Still with Extraordinary Patience*, nor *Goe Extraordinarily Backward with Humilitie*.

3 A third thing Enacted was *The Darknes*, which, when Christ Crucified, *was over all the Earth, from the Sixt Hoare vnto the Ninth Hoare* ^{b.} When as *The Sun was Darkned*: (Luk. 23. 45.) *Darkned with a Supernatural Eclipse*; both in respect of the *Cause* thereof, and of the *Time* that it Lasted. The *Cause*: whether it were, *The Moone Miraculously Capering* to and fro, from the point of *Opposition* to *Closing in Coniunction* with the Sun *: or whether the Moone, then Interposed be-

^b Isai. 38. &c.

^{a. Chr. 10.}

^{a. Mat. 11. 17.}

^{b. Mat. 17.}

^{Mar. 13.}

^{Luk. 23.}

^{* As Dionys.}

^{Arcopagit.}

^{who diligent-}

^{ly obserued it}

^{seemeth to}

^{relate. Clavius}

^{likewise faith}

^{(vpon Iohn de}

^{Sacr. Boec. cap. 4}

^{pag 531.) poē-}

^{tia diuina Luna,}

^{reliq̃ suo pro-}

^{prio cursu, ad}

^{Solem accessit,}

^{ipsūq̃ vobis}

^{occulauit;}

^{That the}

^{Moone (at}

^{that Time)}

^{leaving his}

^{owne proper}

^{course, came}

^{by the power}

^{of God Mira-}

^{culously to}

^{the Sunne, &}

^{so hid him frō}

^{our sight,}

tweene Mens Sight and the Sunne, was the *Iniquitie, Infidelitie, Crueltie, and Ignorance of the Jewes*, which was then and afterwards at the Full: And was then, & hath beene ever since too neere allied to the *Taile & Head of the Old Dragon*: As also the *Indignity and Compassion* that the Sunne, the Moone, and the Day were then moued withall; not induring as it were to hold the candle, or to giue Light, at the offering of such hainous *Injury to their Crestour*: no, nor to shew themselves in their *Ordinary Glad and Light Garments*; but being themselves also clad in *Sad Mourning Weedes of Darknesse*, where they saw such *Deeds of Darknesse*, and The Lord of their Light to be so full of *Dolours, Sorrow, Labores*: And their Sun to be so pained, in his being pawned & punished for vs: The Day as it were *Disdaining and Disclaiming* those Houres to be any of his, wherein The Lord of Glory should be *Crusified*: & being contented, for *Christs sake*, to loose, by an *Eclipse*, Three Howres of that little Time of his life, that consisteth but of Twelve.

The Cause of that *Contentednesse* of The Day, was another, if not the only Cause of that *Eclipse*: namely, That men might thereby the better *Scan The Glory, and The Power of Christs Deitie*. That, as the Sunne was then so *Extraordinarily and Supernaturally Obscured*: so he was an *Extraordinary and Supernaturall Sun, The Sunne of Righteousnesse*, that *Suffered*. That, as when the Sunne is *Eclipsed*, The *Taile or Head of the Dragon* is very Neerely Touched: so the *Eclipsing* of this Sun and Sonne of God, by his *Humiliation and Sufferings*, should

should thereby proue to bee *His Godheads Breaking of the Serpents Head*. That the *Ordinary Sun* Gaue Place, and hid his head, as it were from *God Almighty*, when That *Sun* was once *Exalted* no higher the *The Crosse*. That well may the *Ordinarie Sunne* Shew his greatest *Countenance* in his *Lowest Estate*; yet he cannot shew so great *Power* in his *Highest*, as *Christ* shewed in his *Lowest*. That His *Setting* may haue that which of Two * others is verified, of it selfe alone best verified: *Miracano: Sol occubuit, Nox nulla sequuta est. A wonder 't is to Tell: Sun set, no Night befell.* Yea and this *Sunnes Setting* was such, as brought *More Day*, and greater *Light* vnto the whole world, then ever the *Sun* of the World did to *One halfe of the world*, at the *Highest* point of his *Liberall Distribution of Light* vnto the *Day*. That His *Descending* was to such a *Place*, where the *Serpent Python* might haue lyen safe enough, for ever any other *Phœbus* being able to come neere to hurt him. Lastly, That, as the *Brightnesse & glory* of the *Temporall Sun* doth after a sort *Demonstrate* the *Supernaturall Splendor and glory* of that *Eternall*: (according to what heretofore hath bin spoken) so the *world* being thus *Deprived of the Sun and Day-Light*, by a *Supernaturall Eclipse*, argueth *The Departure of the Eternall Sun out of the world* by a *Strange way*: a way, whereof his *Godhead* was vncapeable; and yet a way *Supernaturally* manitied with such *Countermands of Nature*, as were comperible and possible to none, but the *Divine Nature*.

This *Dionysius Areopagita*, being a *Philosopher*, was

* Hen. 2. and
Rich. 1. vid.
Câbd. in fol.
pag. 206.

able to collect out of that Eclipse. Who, as History relates, being in Athens, and seeing there that strange Eclipse, brake out into these words: *Either the God of Nature doth now suffer, or else the world shall be Dissolved.* The Athenians too themselves, as it is reported, by the strangeness of that Eclipse, coniectured somewhat more then ordinary concerning The Godhead, and The worshipping of him, though Ignorantly: and thereupon erected an Altar with that Inscriptiō, *To the unknowne God.* Act. 17. 23.

Out of all which there arise vnto vs these ensuing rights of Instruction, & Articles of Admonition, drawn out of the Parliamentall Act of the Darknesse of One Day.

- I. That not the very Bonds of Nature, or of Naturall Affection, should tie vs so fast, should bee so deere, or goe so neere vnto vs, as The glory of God, in our Obeying his Commandements, & his Countermands. And that we should be like our Father Abraham: who, vpon the Appearing of the Command of The God of glory, got him out of his Countrey, from his Kinred, & from his Fathers house, vnto another countrey, and from place to place, not Knowing whether he went (Heb. 11. 8), yntill he came, where he had not a foot of inheritance. Yea and, causing Naturall Affection to stoope to the Affecting & Effecting of Gods Glorious Commād; he Offered his Sonne, his only Sonne Isaac. And yet wee is vs, that are so farre off from Forsaking Father & Mother, and the rest that Naturally we are addicted vnto, for the procuring of Gods glory; that wee will not, at his commandement, Offer vnto him that which costeth

Neth vs little or nothing, and is not Repugnant, but Agreeable to any, but our Corrupt Nature.

That we are very blameable, that will not loose, or rather finde (for *Hee that so looseth his life, shall finde it*) some few Dayes or Howers of our Life, that consisteth of so many yeeres, in the Maintaining of Gods Glory.

That we take heed of *lewish Infidelitie, Crueltie, Inquitie, Ignorance*, and more then *lewish Cruisifying* Againe vnto our selues *The Lord of Glory*, and making a mocke of him. For feare least, if our Deeds draw neere againe to the *Taile or Head of the Old Dragon*, in being like vnto *Darknesse*, and *Symbolizing* with the *Diue*, or his *Members*; God strike vs with more then *Egyptian* * *Darknesse*, and the *Light* that now (G o n bee glorified) we haue, be taken from vs, our *Sun & Moone* be *Eclipsed*, our *Day* bee turned into *Night*, and the *Length of our Dayes*, both here and in the *Land of Promise*, be clipped off, more then *Three*.^a *Houres*, or, *Thred Dayes*.^b

That wee should gladly *Suffer together with Christ*, that, being conformable to his passions, wee may also *Reigne together with him*.

That we ought *To Conforme our selues vnto the time of Christs passion*: not to passe it in mirth and iollitic, but in weeping for our selues, in chastising of our selues by true *Penitencie*, without Sparing of our selues; our *Sinfull selues*, who by our *Doings* haue put Christ to his *Sufferings*. The most seasonable and reasonable celebration whereof is not in *Feasting*, but in *Fasting, Praying, Praying, Preaching*, and the like me-

^a Exod. 10. 21

which may bee also reckoned among the Acts of This Parliament. As also the Star that directed the wisemen to Christ, Mat. 2

^a So Long lasted the Darknesse at Christs Cruisifying; as is aboue specified.

^b So long the Egyptian Darknesse.

ther in *standing farre off in worldly Opposition*, but in *Drawing neere*, with Soul and Body, *unto the Righteous Sun*, who is neerer to vs then the Heavens, even so Neere as in our Hearts and in our Mouthes; (Rom. 10.) and, as that *In Him we Live, and Move, and haue our Being*. Act. 17. Likewise, To be *Serviceable and Apphable unto the other Dayes of the Lord*, the Dayes with Especiall * *Happines Destinated & Appointed for the Service of the Lord, & The Declaration of his glory*. for some Extraordinary Benefites bestowed on his Creatures. The to *Reioice with them that Reioice*, & not to be like to those, who (according to the Arabiā * proverb) *Loose a Margarite vpon the Festiual Day*; yea the loose the *union of the Spirit*, & so (it is to be feared) the most *precious pearle of the Kingdome Heauen*. Whilest they can not brooke the Church, or some that are in it, or the way vnto it, vpon the Holy Dayes: when especially we ought to goe, though it were a farther & a harder way, from the vtmost partes of *Iury to Ierusalem*, from the blindest corner of *Dissension to the sight of peace*, from our owne Houses to *Gods House*, and the place where His Honour Dwelleth. Then, and There *Spiritually-Supernaturally to Leape For Heauen*, To it, *From that which is most Opposite vnto it*: To resigne our *worldly Busineses and Delights*; which by the Interposition of *Earthly Cogitations*, doe disioyne & separate vs, even vpon the Sunday, from our *Lightest Sin* and *Brightest Day*, as it were by the whole length of the Diameter of *Heavenly and Eternall Things*.

6 That it behoueth vs, to *hasten away from those poin*

* A Day in thy Courts is better then a Thousand. Psal. 84. 10. & See hereof, pag. 10, 11, & 13.
* See there of, the Learned *Erpenius*, in his Exposition of *Arabian Proverbs*.

of Opposition, wherein we Christians, ether Prince or People, stand, while Christ is Crucified to Spirituall unity and Coniunction: the better to reclaime, or repress, the common professed Enimies of Christ, and to debarre them of their meanes of wronging Gods Glory.

That we beware of Giving our holy Light unto Dogs, 7 and casting the Pearles of the kingdome of heaven before Swine. That we open not the Doore to let filthy Sodomites come in; but, like Angels of Light, strike such such Light-Angels with Blindnesse, & take away the Light of their Eies from the, that they may not finde the Doore, nor the Way into the House. Seeing their comming is for no other, but villanously to Abuse, & to deale unnaturally with the House, the Lord of the House, and those within is that are the Lords. Seeing also that their saying, Haile Maister, yea and Kissing of Christ too, is but to Betray him, to catch him, strike him, and mis vse him. And their Rabshakeh-like speaking the language of the people of God, is but to Raile and to Disboonour him.

Vid. Sap. 19.
17.

That we Love not that which God hateth, whether it be the world, or the things that are in the world: cherish not his Enimies in his presence: nor be Favourites & Abettours of Notorious Offenders, and Excommunicated persons. No: nor Grace them with the Light so much as of our Company, or Countenance. But, David-like, to be Companions of those that Feare the Lord: to let the Righteous resort unto our Company: to let no ungodly person Dwell, or Tary in our Houses; no, not so much as him that selleth Lyes: to hate them that hate the Lord.

Vid. criam Pf.

29.

Lord, and to bee Grieved with those that rise up against him; yea, so hate them right sore, as though they were our Enemies.

- 9 Lastly, That we must be zealous for our Heavenly Fathers Glory. Shewing that we are not *Implicite* only, or *in grosse*, but indeed and *Expresly* in loue with God: by having the pulse of our Conscience *Extraordinarie* Moved, with Ioy, whē we see God Glorified; or els with Disdain, Sorrow, and Impatience, when we see His Name and Truth Blasphemed. Then it is our part to do as *Crasus* his sonne is said to haue done: who, having beene alwaies dumbe; yet spake suddainely, when hee saw his Father set vpon. Or rather, to imitate the Son of God himselfe: who otherwise being *dumb, and not opening his mouth, yet spake; and spake as no man ever spake, in the behalfe of his Fathers Glory; yea and was in an Extraordinary fashon Eaten vp with the zeale of his Fathers a House.

* Isai 53.7.

* Psal. 69. v.
7. 8. Rom. 5.

How then is it, that wee are so Senselesse in the wrongs that to God are offered? why rather, whē we perceauē God to be so highly Dishonoured and Blasphemed; among other things, by Hereticall Disparagement to his Sonnes Deitie: and more then Iewish Crucifying of him: why, I say, doe we not Start, and Startle, and Leape, though it be from one end of the Heaven to the other, to Ioyne with others in the hindering of the Wrongs offered to the Sonne of God? In so doing doe yee Glory still more and more, my Deerely Beloued: And you especially, the Highest among Christians, that are out of this Auditorie, and yet in The Parts of
the

the *Dayes Speech* are, though not the *Principall Verbs*, yet the *Principall Propositions*, doe you, I humbly Exhort you, put your *Royall Assents* to the *Dayes Acts* of *Parliament* of *Praises* of the *Highest King*, & *Most Praise-worthy*. That not only *Iom le Iom*, One Day vnto Another, but one [*Le Roy le veult*] vnto Another, may Royally Recount and *Echoize* His *Glory*. Whilest, like *Zealous Ruling Lights* (of as *High Parentage*, & of as *Ancient Creation* as the *Heavens*) like *Ben-Iamins* (*Great Kings*, & ^b *Little Sonnes* of *Gods Right Hand* of *Iealoufie*) like *Zealous and Obedient Dayes*, or ^{27.} * *Iamins* (that are still a *Telling* and *Enacting*) & like *Zealous Iohns* and *Iameses* (that are still a * *Thundring* out of *Working* & of *Loving*) you make your selues still more and more the *Fervent Interiections* of the *Dishonour* of *I A M*. The *Maintaining* of whose *Honour* is the *Charge* that is imposed on you. Decline it not, you *most Princely Propositions*, but *Incline* your *soules* and *hearts* vnto it: That *when Christ* your *Life* ^{Col. 3. 4.} shall appeare, you may haue the *Glory* of *Not being Declined* by him.

A fourth thing Enacted by the *Heavens* and their *Lights*, the *Dayes* and the *Nights*, is *The Darkning* of ^{4.} *the Sun*, *The Moone not giving her Light*, *The Starres falling from Heaven*, and *The Powers of Heauen being shaken* (*Mat. 24. 29.*) Which Shall be, but little before *Christs comming* and the *end of the World*. Whereof that such things must needes bee *Prognosticating Signes*, The later part of the *aforsaid saying* of *Dionysius* doth well testifie.

Here are *Signes Extraordinarie of Declining Dayes*, Darke Blindnesse in the Lightest; Falling Sicknes in the Firmest, and Shaking Pulseies in the Powers of most Steadfastnes. all here, not *The Dayes* only, but *the Lights of Heauen*, and the Powers of Heauen, shall make apparant shew of their Decay, by Diverse Defects, Strange Appearances, vnusual Changes, and Manifolde Infirmities. Not by Eclipses onely, but by * Ellipses too; as

* Vide de Sole Elliptico.

Ecclus. 17. 31.

what is brighter then the Sun? yet the Lights there

of faileth, & vid. Job. 25. 5.

so many Thousand Dayes and yeares to cause Contraction in such an Olde Decrepit Age: which is it selfe a Sicknes of this world, causing the Fairest Creatures to Decay, & Decaying to keepe at length as it were within doores, to hide their heads, and not to shew themselves abroad as they were wont: yea and to bee so tedious to themselves, the rather because of Men * that

* Tristitia afficiuntur, dum vident nostra Delicta. Theodor.

doret. super Rom. 8.

* Rom. 8. v. 19.

& 22.

will not mend Themselves, as that *The very * Creature* Groweth too, Trauaileth in paine, & hath an Earneest desire of Amendment, by the worlds Dissolution, and so Expecteth waiting when the Sonnes of God shall be Revealed. And How long doth it Expect and wait? So long, as that it may well teach men Long Suffering and Patience. *αχρηστων* from the beginning of the world, or from Mans Fall, vnto this present. This present? yea, & as long as any time shall bee: even vnto the Last Moment (Moment of most Moment.) when All these Things shall be dissolved. 2 Pct. 3. 11.

But now you Heavens, and you Lights of Heauen; you Light and Darknesse, you Telling Dayes and Certifying

fying Nights, What is become of all your *Stedfastnes* and *Consistencie*, which wee haue heretofore so much commended? Shall it be reported of you, that you failed in your last reports of all? And will you be so *Deficient in the Last Act* of all of *All your Parliament*? O, no. But then much more by your Defects, Changes, and Infirmities, will Gods Power be made *Perfect*. Which only is *Everlasting*: who is able to *Diminish* not only Mans, but Your abilitie, to abate Your strength, and to shorten Your Time, for all your *Everlasting Permanencie*: And, for all your *Stedfastnesse*, yet by your *Mutabilitie*, to declare, that he only is *Immutable*: By your *Unfaithfulnessse*, compared vnto Him, yea and by your * *Impuritie in His Sight*; to make it good, that he only is *Good*, and *Faithfull*, and *Pure*. Even as the *wisdom* also of his *Angels* is, in respect of him, but a foile of *Folly*, to magnifie his *wisdom*. * Iob. 25.

So then you, *Dayes*, (and likewise, you, the rest) will not Then, in your *Old Dayes*, & *Dayes* of your *Greatest Infirmities*; after so many *Successions*, and when your *Succeeding Impotentie* shall exceed your *Power* that was his *Predecessour*; I say, you will not the giue over *Telling one another his Power*, that exceeds all others. You will then *Tell* by your *waxing Old as doth a Garment*, how *True* hee is, that gaue his *word* you should doe so. You will *Pronounce His being still the Same*, by your being, when you shall bee so *Old*, so *Diverse*: His *Extolling*, by your *Falling downe*: His *Enduring*, by your *Perishing*: The *Dilatation*, the *Explication*, and *Unfolding of his Praise*, by your being *Folded up*,

Heb. 7.
Psal 102.
Isai. 34.

(Heb. 1. 12) & Rowled together. What shall I say, that you Will saye I know nor how much you doe Now Tell. How then can I foretell, how much you will Tell vnto Gods Glory: Only this I know, That you will Then Tell, and More then you doe Now, *A Word vnto One another, A Word of God, that Endureth for Euer.* And the Elder you wax, the more Talkitue you will bee: & the more you decrease, the more will your *Glorifying Speech* increafe. As reason is; your Knowledge and Experience of Gods Glory ever more and more *Increasing*.

And here the *Oldest Men* of all may go to Schoole, to the *Oldest Times and Dayes*, and other of Gods *Creatures*, much elder then themselves: to learne of them, how to behaue themselves towards God, in their *Olde Age*, and when that *their strength faileth them*. Not then to neglect, and resigne to younger men, the *Service of Gods Glory*. Not then to doe that, which they say *Old mē may doe by Authority*: But what they ought to doe by the *Autherity of the Booke of Gods Glory*. Which requireth of them to cast away *profane and olde wines Fables*, and to Tell, as the Dayes doe, true *Tales of God Almighty*; such as may be vnto others in steede of *Commentaries and Expositions of Gods great goodnesse*. *Lingua cum verum loqui caperit, id est, Virtutem, Maiestatemq; Dei singularis interpretari; tum demum officio nature sue fungitur:* saith ^a *Lactantius*. *Whē our Tongue undertaketh to tell Truth, that is, to be an Interpreter of the Power and Maiesty of so Singular a God, Then, & neuer but then, doth it discharge his Naturall Functiō.* You therefore that be Old, & haue had for a long time Ex-

* See pag. 25.
of the good
vse of our
English word
[Tale]

^a *Divin. instit.*
lib. 4 cap. 26.

perience of Gods Power and goodnesse; and haue heard longer then others; what *One Day* hath said *theres vnto another*: Be you Examples of Truth vnto others; of setting forth Gods prayes; and of Interpreting his Glory: & that so much the more, the weaker that you grow: That Gods Power may haue his *Perfect Praise*, by making you so *Strong in Praising him* by your goodnes, when you are weake; and haue one legge already in the graue, yea and in your *Sicknesse*, and your *Death*. Then thinke too of your *Crowne* & your *Reward*; how neere you are vnto it: how neere vnto the goale of *glory*, & to the end of your race: and, that therefore yee ought not by any meanes to slacke your pace, but to hasten it: making it appeare vnto Gods Glory, that it hath beene no forced *Motion* in you, vnto godlynesse & glorifying Gods Name; but a *Naturall*; *Swifter* in the End, then it was in the Beginning.

A fifth, and necessarily the last thing Enacted; is the *Last Day*, and End of the world: when the Power of God, that Made the world, shall bee Demonstrated as it were *a Posteriore*: by the *Dissolution* and *Destruction* of the world, by the last Day, the End of Time, & Determination of all Termes and Termers. When the Hoste of Heaven shall be Dissolved: (Isai. 34.) When Gods Alpha shall returne to his Omega, & *Dayes Temporall* shall commend his Praise to Day Eternall. When his most wonderful Power and glory shall be seene in and by the Sonne of God himselfe, Destroying the vngodly, and preserving His, that is, the godly, in the midst of that Vniuersall Conflagration, and receiving them to glory; prefigu-

red happily by the preservation of Shadrach, Meshach, and Abednego, in the midst of the Extraordinary Heated Burning Fiery Furnace, and afterwards promoting them, whilst their Enemies were consumed, by One like unto the Sonne of ood, (Dan. 3.) When the Heaven, the Vesture of Gods glory, shall be Folded up, & Changed for a New. When the Heavenly Scrole, or Book, out of which Gods glory is now taught vs, shall be rouled together (Isai. 34.) and the whole Army of the Leanes thereof shall be looser then Sibyllas Leanes, or the Leanes of This Booke: yea, shall fall downe as the Leanes of a Tree, & as a Falling Figge from the Figge tree, (Isai. 34.) Lastlie, when This Booke of the world shall be Cancelled & Burnt, and Men shall go no more to Schoole (to it, the Law, or else the Gospell) to learne such Knowledge of Gods glory, as now they haue: but shal Themselves, not their Bookes, be Translated, those that haue beene Good Scholers Here, from Discoursing and Discursive Knowledge of Gods glory, to Angel-like Intuitive Knowledge, and Ever Blessed Beholding of Him and of his Glory, to whom we are so much Beholding: especially for that Knowledge and Beholding of Him, and of his glory, That is Blessed for Ever. Amen.

Gods Glory,
by the Miraculous
Speech of
the Lowest,
most Indocile,
and most Senseless
Creatures.

And now, Beloved in Gods best Beloved, if we shal but draw the curtaine, The very speech of more Inferiour and Base Speechlesse Creatures will come into the Reckoning of Recounting Gods glory. As when God opened the mouth of Balaams Ass, (Num. 22.) and made a Dumb Vnreasonable Creature to speake Reason: to Reproue thereby the Madnesse of the Prophet (2. Pet. 2. 16.)

yca

yea and of Vs all; who either *speake* not at all, or else *speake* so out of Reason, as though we had changed Differences with an *Asse*: who *speake* so much, and many yeeres together, and yet *speake* so little according to Gods word, and of his praise. When as the *Asse* *speake* neither often, nor yet much: and yet all he *speake* was according to That word, & to That praise; wherof *Man* cannot *Speake* too much, nor yet too often. And if we would *speake* of Other Kind of *Speech*: we might finde Another *Asse* assumed to the Totall Summing vp of Gods prayes: even that *Christopher*, or *Christ-Bearing Asse*; that was Prophecied of, that *Christ* should ride vpon him, & was farther Dignified with His Riding on him.

And so, leaving these, let vs proceede to things more Senselesse. For (according to the saying of our ^a Saviour) *If these should hold their peace, the* ^b *Stones* ^c *would Cry. would Cry,* and from their Low Estate Crie out Lowd, in the Commendation of the Power of God, by Speech that made them, and in the Proclaiming of His *Christ* vnto the World. He that is Able of *Stones* to raise vp *Children* vnto ^c *Abraham*: no marveile, though he be able to raise vp Praise vnto Himselfe, out of Such *Childrens Mouthes*. ^a Luke 19. ^b Vid. Hab. 2. ^c Mat 2. 9.

I will not here *speake* of *Stones* Applauding *Venerable Bede* in his Preaching; or such like: But will *speake* of Speech more warrantable. ^d Miraculously Figurative. ^e Where, of The VAILE OF GODS GLORY: & the Rhetoricall Figures, Flowers and Colours there of.

When *Christ* was Crucified, the Vaile of the Temple was Rent in twaine. from the top to the bottome: the Rocks also did Rent. Here are Rents of Gods Power, here Reve.

newcs.

newes of His glory, proceeding out of *Rented Mouths*, or, as it were, out of *Cloven Tongues*. *Tongues* and *Mouths* of Things *Rented*, that were most vnlikely euer to Rent of themselues: the one for Finenesse and Softnesse, the other because of Strength and Hardnesse. So the one sending forth, out of His Rent, as it were a *Fine & Soft voice* of Gods glory, the other a *Strōg and Hard voice*: both of them Heard farre and neere, by *One Dayes* spreading the Report thereof vnto another; both of them fit matter for the Building of Gods Glory, even in the Strongest Wall-woke thereof, *His Strength of Our Redemption*. Of which, neither of them both is without signification.

The Renting of the Vaile (to allow some space for the casting vp of the *Audit* of so Long and Large a Rent-Roule) is it not the voice as it were of a Cryer, *Preparing the way of the Lord* into Heaven, proclaiming the lifting vp of the Everlasting Doores and Gates, that the King of glory may come in, & pronouncing the Opening of the way into the Holiest of all? Yea, & the opening of it vnto vs too? Our entring into that within the vaile, whither Iesus the Forerunner is for vs entred in? And, that by the Blood of Iesus we may bee bold to enter into the Holy place, by the New and Living way, which hee hath prepared for vs, through the Vaile, that is, His Flesh? The Vaile] that for vs is most auailable. The Vaile] whereby the Vaile that lay over our hearts is takē away*, so that we may now see the Light of Gods Glory shining in our Hearts, The Vaile] so Rent from the Top to the Bottom, that we need not feare the comming of it together

Psal. 24.

^d Heb. 9. 8.

^e Heb. 6. 19.
20.

^f Heb. 10. 20

^g 1. Cor. 3.

ther againe, or that it shall haue need of any more Re-
 ring. *The Vail, that is, His Flesh.* His *Flesh*, who had
 sometimes *Stretched out the Heavens*, is now so Expā-
 ded and *Notched*, for vs that were so wretched, on the
 Crosse, that all his *Bones* are to be told^b: & t'was strange
 that *None of them was broken*. For else what whole part
 was there, in his *Flesh*, from the Crowne of his Head
 to the Sole of his Foot: *The Top* wherof had *Thornes*
 for to Teare it, and *Blowes of a Reede* to Breake it. His
 Face, had *Filthy Spittle*, *Boxes* and *Buffets* to Disfigure
 it. His Body, *Bonds* to Bruise it, in girthing it to the
 Pillar, worse then is the Pillerie: yea and it had *Lashes*
 to make Gashes in it. His Hands and Feet, had *Nayles*,
 to Bruise them and to Pearce them. His Inward parts,
Gall and Vineger, *Despitefull words*, *Griefe* and *Anguish*,
 yea and *Death* it selfe, to Dissolue this *Rocke*, & to Rent
 the Body of this *Vail* asunder from the Soule. The
 Renting whereof is our Anagrammatized Entering in-
 to Heaven: As is also the Renting of this *Rocke*, in the
 Clefts^d whereof is our Refuge.

^b Psal. 111.

^c Psal. 138. 7.

^d Vid. Iliad. 2.

The *Blew* of this *Glorious Vail of Gods Glory*, was,
 besides the seeming Colour of the *Heavens*, (which he
 passing through hath opened vnto vs.) His *Hard Ty-*
ing, *Scourging*, *Beating*, and *Buffetting*. His *Paines* and
 Colour of His *Death*. The *Purple*, and the *Crimson*, were
 His *Robe*, & *Royall Bloud*, that^f *Speakes* better things the^g
 the bloud of *Abel*. O Blessed Better Things! O Blessed
 Better Colours of this Speech of this *His Bloud*! Whose
 very *Rhetoricke* is true *Divinitie*. *Go*, *Aristotle*, *goe*
 with all thy *Rhetoricke*, and take *Victorinus*^{*} and *Maio-*
ragius

^e 21. & 33. 16.

^f 2. Chr. 3. 24.

^g Heb. 12. 24.

vid. Heb. 11. 4.

^{*} Who haue

Notably well

commented

on Aristotles

Rhetoricks.

The Dyer Report

ragins to helpe thee yet for the victory, thou availest nothing, in comparison: thy Colours are all Vile, and vaile bonnet, vnto the Colours of This Vaile. For so, my thinks, 'tis sweet to like but the * Letter of This Vaile. This Vaile, which speaketh Things as Sweete as Heaven. O let vs heare of for here I want vsq; morari, 'tis good and sweet abiding. Some more of the Nazaren Flowers, Flourishes, and Figures, of This Vail's Elocution. His Woven Seamelesse Coate, yea His Righteousnes, that had the True Contexture of All Faithfull Vertues without Soutering, was the Fine Linnen of This Vaile. His Being prayed by his Brethren, His Fathers Children Bow- ing Downe before him: (Gen. 49. 8.) Every knee Bowing at the Nanre of Iesus, both of things in Heaven & things in Earth &c. and therefore The Angels also Glorifying him, and God in him; The Angels Ministring vnto him, All the Angels of God worshipping him: (Heb. 1. 6.) Angels, Authorities, and Powers being made, Subject vnto him (1. Pet. 3. 22.) The Cherubims yeelding vp and resigning vnto him their flaming Sword of Lordly Magistraltie, which turned every way, and with which they kept the way of the Tree of Life: His * being our Propitiato- ry, vnto and into whose Graciousnesse both Testaments, The Law and The Gospell, our Faire Faced Bookes, doe cast their Lookes: His being Immanuel His & Lordship toy- ned to his & Babeship, His Omniscientie to his Child- hood: His Savioursship to his Babeship, And his Child- hood: His Sonneship to his Childhood; yea and his High Titles (Isai. 9. 6, 7. & Heb. 1.) to his Sonneship, And his Childhood: His Glorious Godhead inseparably united to his

Man.

* See, the Re-
maines of a
Greater
worke, p. 27.
out of Giral-
dus Cambrie-
sis.

* Vid. Mat. 17,
4.

* Vid. Alkha-
mer, Sylu. in
verbo Chetu-
bim.

¶ Luk. 3. 10,
31, 16.
¶ Isai. 9. 6, vn.
to vs a Child
is borne.

Manhood: His **Manhood**, by and with his **Godhead**, **Glorified:** His ^a **Childesd** **Babes** ^b **Brethren** ^c, and ^d **Regenerate Children** ^e: His **Faithfull Souldiers**, being made partakers of the Spoile of his **Vestments**, his **Assumed Humanity**, **Revelation of his Mysteries**, **Eternall Loue** toward them, **Vnderstanding of the Old & New Testament**, **The Good things of this Life & the Life to come**, **The Gifts** that in & by his **Ascending** he gave vnto Men: In a word, **The Clothing of His Righteousnesse**, and **Everlasting Glory**.

All these, are they not the **Golden Glorious Cherubims** (Heb. 9. 5.) wrought like **Children** ^b, or with **Mens Faces**, and **Apparelled** ⁱ; with whose **Ascending** paralleled ^k **wings** and **Lookes**, the **Swift Fame of Gods Glory** is best Scene to be lifted vp to Heavē, where the **Head** of that **Fame** resideth: and out of whose **Mouthes** and **Faces** God hath ordained a perfect **Body of his Praise**, by so **Perfectly** and **Superexcellently Fitting of One Bodie** (Heb. 10. 5.)?

So that it was no marveile, though **Miraculous**, that the **Earth** too, our **Olde Mother**, were great with child with **Gods Praises**, & like vnto **Elizabeth** (Luk. 1) had a **Babe** too within her that leaped in her wombe for **iioy** and **wonderment**, at the sound of the voice of the Lord

puer. Hos sequitur, inter alios, Lechem; qui vult Cherubim reserue figuram puerum, qui sunt plena & Florida facie. Alii Cherub, universale nomen faciunt ad omnem figuram siue Imaginem cuiusq; Faciei, que expansis alis tanquam avis volans effugitur. 1. 2. Chr. 3. 10. iuxta Pagnini, & Genev. Translat. & Derivat onem quam offerunt Doctores Hebraei, ut supra. Cui etiam convenire videntur, que de puerilitate proxime sunt dicta, & vulgaris Cherubin. Descriptio. h. Vid. 2. Cor. 3. Exod. 25. 20 & Annot. Tricmel. sup. Exod. 25. v. 18. Ea que sunt in Lege, representant quidem Humanam effigiem. Pagnin. in Thesaur. 1. Vultus pinguis ex Lege, Exod. 20. 26. lun. h. Vid. 2. Cor. 3 & Exod. 25.

Mat. 18. 3.
1. Cor. 14. 20
Heb. 2. 11. 12
1 Ioh. 3. 3. &
inde.
Heb. 2. 13. 14
Heb. 2. 10.
Interior Ho-
mo Domus Ora-
tionis est, imo
Speculationis
Divina, ubi per
Fidem illam
Claritatem in-
effabilem cen-
templamur, &
sunt Cherubin
scientiarū Dei.
Sim. de Cas. in
Evang. lib. 13.
fol. 1. Nomen
[Cherub] aliqui
interpretantur
per Scientia
Multitudinem
etc. Doctores
Hebraei, in ver-
bo Cherubim,
putantur litte-
ram & deservi-
re, & a w. 27. Ra.
bia, quod puellū
significat, de-
duxerunt: expo-
nentes. Sicut

of Glory being Crucified, and Risen, and so lent forth a voice of Exultation from the Lowest, for the Exaltation of the Highest. Here She, for all her *Heaviness* and *Immobility*, could not but be moved to make her *Submissive* and *Subterrene Obedience* at the Name of *Iesus*, and to *Omnipotence*. Stand still Shee could not, but dance she must as it were a Quavering Pavin, & send forth a Quaking * Shaking voice, of Gods Praises, for so high an Exaltation of any, yea and many of Her Bodies, and her Children: as, frō *Terrestrial*, to become *Celestiall*. Yea Shee could not here choose but be *Delivered* of *Babes* out of her wombe, before her *Ordinary Time*. Babes that Dyed not, but being Dead did *Live* againe, by this *Abortion*, or *untimely birth*. Babes Borne with Gods Praises in their mouthes, and wearing the Liveries of His Glory on their backs. Babes of Excellent Deliverie, in the Praying of a Now Raysed Raysing up Deliverer. For The Graues, or *Monuments* (*urns*) were opened, and Many Bodies of Saints which slept, arose, And came out of the Graues, or *Sepulchres*, after His Resurrection, and went into the Holy City, and Appeared unto Many. Here (that as well The Wonders of the Deepe, as the Height of the Third Heavens; may conclamate with S. Pauls (*Rom. 1. 1. 33.*) O the Depth &c. and that we with all Saints may the better comprehend that *Incomprehensible Depth and Height*; Ephes. 3. 18. 19.) The Earth also hath Her Quire of Base and Treble voices, Consorting with others, vnder Ground, and Her Sepulchres Church for the Service of Gods Glory. Here are Graue voices too: here words of *Gravities*. The Graues and Sepulchres; the

* *Wid. Heb. 12*
36.

the Moniments and Memorials of Gods Prayſes, open their Mouthes. And what comes out of them? Not words of Men, but Men of words, Men words, Men inſteed of words, words as Subſtantiall as Bodies, as weightie as Dead Bodies, and as Linely as Twiſe Living Bodies.

Now if Speech, or words of Creatures, in their kind be ſo Subſtantiall, ſo weightie, and ſo Linely: in ſo much that the Speech of Men-Creatures is not onely called their Glory about other Creatures (as about ye heard) but is alſo called by the name of *Logos*, their Reason, their very Forme, their Subſtantiall and Glorious difference from other Creatures: What then may wee thinke of the chiefest Speech or word of the Creatour himſelfe, after whoſe Image Man was created? How truly Subſtantiall, Conſubſtantiall with God, and of the very Nature of the Deitie, How weightie and Powerfull, how Linely muſt he needes be, and Liſe it ſelfe?

And ſo, from ſpeaking of Speech, and Speech Extraordinarie and Miraculous, I deſcend to ſome wordes touching [*A Word*] here in my Text: and draw neerer and neerer to the laſt ſpoken of word, giuing you ſtill warning by the way, of his approaching.

One Day telleth a word vnto another.] But a Word. 2
Tis but a Verball Prædication of Gods Glory. Nay & (if you remember the *Proſopopæia* in the Manner of their Speech) tis but as it were * a Verball Predication of Gods Glory. So farre is the Day from any Reall Glorifying of God. Yea and ſo far are we of from giuing any Glory vnto God, ſaue in Words only.

* *Tanquam
verbum, tan-
quam ſcientiam*
Eccl. ſaith S.
Auſtin, as p.

Where we see the Goodnes of God towards vs his creatures, so farre excellling above all thanksgiuing and praise, as Deeds are still better then Words; nay, as all his noble Acts surpasse our *Quid retribuam Domino*, our wordy more then worthy Retributions. *Ipse quā-*

* In Psal. 39.
& see, p. 108.
where Atha-
nadius is al-
leaged vpon
Ephes. 1.6.

do nos glorificas, (saith S. Austin) *facit nos gloriosiores, facit nos honoratiores*: quando eum glorificamus, nobis prodest, non illi. Quomodo enim eum glorificamus? gloriosum dicendo, non faciendo. when God Glorifieth vs, he maketh vs more Glorious, he maketh vs more honourable: But when we Glorifie him, it maketh nothing for him, but for our selues. For how doe we Glorifie him? Only by saying, that he is Glorious; by calling, but not by making of him so.

O then, Beloved if it bee but Wordes, they cost vs nothing: why spare we them in glorifying the Lord, & are no more sparefull of them in dishonouring of him, in profaning, yea and blaspheming of his Holy Name: Tis but Words for Deeds. But Words. And were all our words so as they should bee rectified and directed to Gods Glory, they would make but *One word* in the whole volume thereof. Yet see, as if wee had still liued in *Cimmerian* darknesse, where never any Day might haue informed vs: we are so vnthankfull vnto God, that scant & scarce cā we afford him words for Deeds: words of Glory, for all the Glory given by his word vnto his Creatures.

And here those Papists, who wil not ioyne with vs in seruiug of God, in praising and glorifying his holy Name; not so much, some of them, as in saying *Amen* vnto our Graces, (as the Relation of Religion at large dis-

discourseth) are very grossly reprehensible. The *Days* however otherwise it differeth from the *7th*; yet gladly joyneth with it in the Relation of Gods Glory; never ceasing, so as it may, to play the Daily Orator in this behalfe. Then let the Papists liken themselves vnto the *Day*: shall they, because of the dissentings betwene them and vs, therefore fall out with God too; and barre him of his Glory? What though wee were Hereticks, nay though wee were beasts; ought they not therefore to accord with vs in the recording of Gods Glory? For God sendeth vs many times vnto the Dumb Creatures, to ioyne with them herein, yea and to be enioyned a Lesson by them herein. For this is such a Generall dutie, so generally by all things in their kind to be obserued, that it ought not for any cause; for any person; time, place, or other respect whatsoeuer to be deserted. They must maintaine the Predicating of Gods Glory *de omni, per se, & quatenus ipsum*; or else they will proue erroneous, if not hereticall *Demonstrators of Gods Glory*. To praise and Glorify God in Words (for in Workes they say they goe before vs) is the End too wherefore they were created: tis their Glory too, their *Beautie*, & *Perfection*. If they will forsake all these for our sakes, they will doe somewhat for their owne.

One Day telleth a word vnto another.] But One word, 3.

אֶחָד [Omer] a Word without a Plurall number.

^a Avenaz.
Lexic.

But One word; in respect of All Gods glory.

But One word; in respect of that word, which laste of all we shall speake of.

One word, is but little in respect of all the Knowledge in the World. But much lesse is this *word of Gods Glory*, (so as by the *Dayes* it is declared) and this *Motto* much lesse then one *atome* to the whole *moſey* world of *Democritus*, if it be compared to the Infinite Worlds of *Glory* belonging to the *Creator* of this World. So that, though many be the words which the *Dayes* utter touching *Gods glory*, their words of this matter still iſſuing and gushing forth like water out of a never dried fountaine: according to that which hath beene delivered in the expounding of the word *אֵל* here in my Text) yet are they all but *One word*, in respect of the whole *Subject* of their Speech.

O then, Beloued, if wee should spend all our time in speaking of, and to Gods glory: yet how little would *Our words* be in respect of that immense Matter, of & to the which we should still speake! For *Our Dayes* are but a spanne long. *They are gone like a shadow, and passe away like smoke*, Psa. 102. *The Dayes* will last, while *all Our Dayes* are past: they will liue, when we are dead and gone.

And why then, Good God, hast thou made Man, that he of all others, he rather then the *Day*, should be the Speaker in the Parliament of thy Praises? Hee in Words to Glorifie thy Name, not onely for himselfe, but for all other Creatures too: *tanquam nomine aliarum creaturarum omnium, pro tot tantisque beneficiis Cre-* as *Zanchins* ^b speaketh (and *Epicetus* ^c hath the like) *in the name as it were of all other Creatures*. What? and of the *Day* too, which it selfe, after his Manner, speaketh
so

^b De Operibus
Dei, part. 3. l. 3.
cap. 1.
^c Arrian. E.
pictet. lib. 1.
cap. 17.

so much in thy praise? And must it not needs then be no more then *One word* of thy Praise and Glory, & of our Thankesgiving vnto thee for all thy Benefits, which any of vs all can vter all our life long, in respect of thy *Glorious Name*, how it excelleth aboue all *Thankesgiving and Praise?* *Nehem. 9. 5.*

One Day telleth a *Word* vnto another. A *Word*, and all waies of Gods Glory. The Subiect every *Day*, and to every *Day*, the same continually. Yet never is any *Day* wearie of this every *Dayes* Subiect; so shewing how the *Glory of God* is no more tedious for a continuall Subiect in this world, then it will be for an everlasting *Object* in the world to come.

Then iudge you, Beloued, whether they bee not worthy of Reprehension, who thinke it too much, to haue the *Gloria Patri* &c. so much repeated, and would allow it but one place for many: as my selfe haue seen in too many places of this land, where, neglecting the Order prescribed by the Church & by our Service Booke, of concluding every Psalm with the *Gloria Patri*, &c. they, and they too some of them who otherwise would seeme to be formall enough, make hast to skipp over the often mention of that *Glory*, for which they were created, and vnto which they owe their chiefest service.

They that thus find fault with the so oft together inculcating of Gods Glory, why finde they not the like fault with the *Seraphims*? Who in the sixth of *Isay*, ver. 2, 3. (burning with the loue of Gods Glory otherwise the these fault-finders doe) *One cryed vnto another, & said,*

V Haly,

Holy, Holy, Holy is the Lord of hostes: the whole world is full of his Glory. Why correct they not our Saviours Eli, Eli, vpō the crosse? Or his praying the Third time, saying the Same words? Mat. 26. 44. Why blame they not the Prophet David, for that he would haue all those that loue the salvation of the Lord, to say alway, the Lord bee praised? Psal. 100. 19. And for that same in one selfesame Psalme Four times reiterated, (Psal. 107.) O that men would therefore praise the Lord for his goodnesse, & declare the wonders that he doth for the childrē of men? And that, as often in the same Psalme; So whē they cryed vnto the Lord in their trouble he delivered the out of their distresse And that Thrice in one Psalme (Psal. 115.) He is their helper and defender? And that, (Psal. 116.) I will call vpon the name of the Lord? And that, (Ps. 118.) In the name of the Lord will I destroy them? As also, for that so often together repeated (Psalms. 118. and, 136.) His mercy endureth for ever? Lastly, why blame they not the Prophet David, for here avouching, that One Day still telleth (the glory of god) vnto another? Nay, and the Dayes themselves too, for so doing? For telling a word, But a word, and But one word of gods glory? Alwaies of Gods glory, and yea alwaies telling that, & besides that doing nothing. For Every Day vnto another uttereth the Same. The Same. what's that same? The glory of god.

Not every Day only insisteth only on this golden Matter, but every Houre of the Day too, yea and every Moment of an Houre (according also to that Explication given in my first Sermon) still dwelleth on this one Glorious Subiect, vncessantly vrging the never ceasing

sing Glory of the Highest.

Some man will say; he disliketh not the often repetition of the *gloria Patri*, &c. *quatenus*, for, or in that it is the often mention of Gods glory. But, *ex iure, & iuris* ^a Arist. Physic. lib. 3. comit. 31 *diminuat* ^a *He may not so be gone.* For *quatenus*, even in and for that it is the often mentioning of Gods glory, therefore he ought not at all to dislike it. Tis (as you haue heard) the End wherevnto man is ordeined, to shew forth Gods glory both in word and deed: tis all his Vertue and Perfection. He therefore that shall dislike the continuall doing thereof either way, doth as if he should picke a quarrell with a Rose, because it *never smelleth but a sweet*: or with himselfe, for being alwaies Reasonable; and happily that maketh him in this thing so vnreasonable. For tis a shame, Beloved, that such Professours of the Service of God, as we would seeme to be, should yet come short of giving that glory vnto God, which even the whole world sticketh not to doe: part-Christians, (as they are reckoned) Turkes, and Infidels, and all. Not any Tract in Arabian, which is not begun with *the name of God*, and of *the Mercifull God*, prefixed to it. In the End of the Lords Prayer, though the glory of God be there immediatly before mentioned, (as yee knowe in the Conclufion) yet there is annexed also to this sense: *Honour and Praise and glory, and Vertue and Power & Iustice to God be the only King everlasting, for evermore.* In the beginning even of the *Alcoran* it selfe are put those three letters, *Eliph, Lem, & Mim*: which they call the *Seale* of the Booke, and by which (as they say) are

^a As Aul. Gell. lib. 19. cap. 1, citeth out of Aristotle.

Quod enim semel fecisse bonū est, non potest mahon esse, si frequenter fiat.
Ec. Hieronym. Epistola vltima. Si enim semel facere optimum est, quanto magis sapius? Sibi. ra prima; g. & 10a dis. Laſila. ius. lib. 4. c. 28.

meant the *Name*, the *Majestie*, and high *Commande* of God. To bring a thing even by the Law of Nature written in mens hearts; and vnto which the whole world is driven, by words to magnifie Gods name. & by a verball predication to declare his glory. and doth it not then concerne vs more neere, now that the *glory* of God is every Day more and more made manifest, to *scale up* every Psaline, yea (if it were possible) every word, every worke, every thought, every imagination of ours, with some specification, or else some intimation or other of that great *glory*?

T was not the often repetition, Beloved, that made the First dislikers of the *gloria Patri*, &c: not to favour in. No, the *Arrians* stucke at it, because they stucke at Christs Divinity. So did the *Sabellians*, because they cōfounded the Three Persons. Wherefore the Church then wisely brought in the *gloria Patri*, &c: as to try who were such Heretikes, so especially for the maine-
 taining of Gods *glory* against them. Yea but the Cause why it was so ordained is now ceased. and how is that true? *Arrianisme* as yet remaining among the Turks, according to the first sowing therof among them by *Sergius Monachus*, who was an *Arrian*. Or say that this were not so: yet the Cause of retaining it, being so ordained, is not none at all. We know not all the Devils craft: his purpose may be againe to induce, and then to maintaine old heresies. As at this day we see *Arrianisme* about to creepe into the Christian world againe, and now and then to peepe vp his head. And it is not good for vs to bee vnprovided of our former
 fur.

furniture; and because we haue no warre, to sling away our weapons.

Againe; another reason, of not relinquishing or disvying this most excellent Epiphoneme; is, that which now we haue in hand: even the oftner repetition and more frequent commemoration of the *Glory* of God, the *Father* the *Sonne* and the *Holy Ghost*; A reason sufficient, if it had beene even of the first ordering of it.

And so drawing neerer to my Text, & to you too, Beloued: Beloued, I beseech you, that you would bee very frequent in giuing *Glory* vnto God by your words and communication; and to bee so farre from thinking it tedious and tiresome vnto you, to bee alwaies cōversant in this one *Subiect*: as that you would esteeme it the chiefe *Glory* of your Speech, to haue it seasoned^a with the often mention of *Gods Glory*: thinking your lippes so much the happier, the oftner his Praise, the praise of his *Glory*, passeth through them: ^b *Hac placuit semel, hac decies repetita placebit.*

^a Col. 4. 6.
^b Hor. de Art. Poetic.

For how else may you be thought loath to bee alwaies conversant in setting forth *Gods Glory* by your good Conversation! (to which also wee are all bounden, and of which wee spake before) to whom it shall be so tedious to be tyed, but in words only, to so Glorious a *Subiect*; About which we should bee alwaies turning and returning, *tangquam rota c̄versa & reuersa* ^c *Sim. de Cassia;* *semper circa idem centrum, like a wheele about the same* ^{lib. 4. c. 1.} *point or centre continually. yea and which ought to bee vnto vs as a charmed circle; where all our spirits for*

A Simon. de
Cassid.

ever should be enchanted. So should wee bee reputed worthy instruments of Gods Glory: *plectratum semper instrumentum* &c. and like an instrument alwaies ready strung, obediently to sound forth and to resound what song our master requireth, the song of his own

The word of Praise and Glory, though he demand it never so often. God twofold One Day telleth a word unto another.] The word of God; and so the Glory of God too.

* Di hoc dupli-
ci verbo, vid.
Damascen. de

Orth. fid. lib. 2.

cap. 1. & Galien.

* As Damascen

deneth the word of

God.

Each rela-

ted by the

Dayes.

* Qui dicit Da-

um mentem, di-

cit eius pruden-

tiam. Theophil.

Antioch. lib. 1.

ad Autolyt. c. 1.

* Itaque etiam Ire-

neus (1.4. c. 3.)

Moyse literis, in-

quit, verba sunt

Christi. & paulo

post: Moyse, &

reliquoꝝ sine

dubio propheta-

rum sermones

ipsius sunt.

* In Pl. 118.

* Vid. P. Lomb.

sup. Rom. 1.

The Word of God is either * *enunciative*, or * *operative*; *Mentall*, or *Enuntiative*. This word of God, is The revealed will of God *: That the Inmost word, the * *Minde*, or *Essentiall* will of God. This *Verbum* * *Christi*; That, *verbum Christus*, as S. *Austin* & speaketh. Either of these words is by One Day told unto another.

1 For the first, it is manifest; first, out of that Pl. 119. Lamed. v. 1. O Lord thy Word endureth for ever in heaven.

Then; *Revelatio fit non solum per doctrinam, sed etiam per opera* *: The wil of God is revealed not only by Doctrine, but by the workes of God too. According to that in the 19th, and 20th Verses of the first to the Romanes: And that in the 17th and 18th Verses of the tenth to the Romanes; where the Apostle saith, *Hearing is by the Word of God*. But I demand, have they not heard? No doubt their sound went out through all the Earth, & their words into the endes of the world; alleaging the 4th Verse of this Psalme.

Where wee may note, how the Apostle proueth The Hearing of the Word of God, by The Hearing of their words: as if their words were the Word of God. Their words, that is, The Dayes words too, among the rest: which

* *Opera Dei nō
iniuentur, & o-
pera manum e-
ius non confide-
rant.* 1^a ai. 5. 12.
b *1^a id.* Bonavē-
tur 1^o 100. 1. p. 44
c *54. & Eras.*
*in Paracles. pre-
fix. operibus A-
thanasi. & The-
odoret. de provi-
dentia. Sermō.*
*6. pauld à prin-
cipio.*
Eccles. 3. 11.
e *S. Francis
Bacon, in his
booke of the
Advancemēt
of Learning,*
pag. 46.
d *Iob. 26. 14.*

den for ever. *Deut. 29. 29.* for, as if there were no word of God, but only writtē in paper, so passe we over lightly a what ever of Gods word is written, imprinted, stamped, and engraven in his workes. Whereas this also ought highly to be esteemed and regarded by vs. Especially, whereas the Booke of the Scripture is the renewing^b, repairing, and restoring of the Booke of the World, like vnto the renewing of the two Tables of the Testimony, (*Exod. 34*) after that the first were broken. And is no good part in a Scholer, as soone as he hath a new Booke, straight waies to sling away the Old: especially hee hauing not yet thoroughly learned the old. For God hath, indeed, set the world in their hatt, yet cannot man find out the works that God hath wrought frō the beginning even to the end. Which one^c of late, though no Divine, yet diuinely hath interpreted of the *Supreme and Summary law of Nature*. And when wee haue done all that we can to finde our Gods Glory by his Workes, we may still say with *Iob. 41. 26.* these are part of his waies: but how little a portion heare we of him. And, as it is in *Ecclesiasticus*, (*cap. 43. v. 30, 31, 32*) There are hid yet greater things then these be, and we haue scene but a few of his workes.

The other Observation concerneth the Heathen;
2 How inexcusable this word of God reported by the Dayes maketh them. An Observation drawne by S. Chrysostome out of my Text, and the Texts about it: as appeareth by his exposition on the twentieth verse of the first to the *Romanes*: where, hauing alleaged the first part of the first verse of this Psalm, he saith: 71 38

at that Day? can they say, O God, we knew thee not? we heard not of thee? No doubt (saith he) never heard ye the Heavens speaking unto you by their sighing, and the excellently composed harmonie of all things sounding shriller then any trumpet? never saw you the manner of the Day and of the Night, how still they continue on their course? &c. Athanasius also, upon the Title of this Psalm, saith: *Ad inscriptionem Psalmi 118. in Fragmento superius p. 83. an. 2* &c. *Heathens? &c. to the Heathen.* For, because 'tis the word of God too, which One Day reporteth unto another, and yet for all that they haue not beleueed The Dayes Reports: therefore are they altogether without excuse, for not Beleueing when they heard the word of God.

Obur if wee had heard That word of God which you haue heard, the Revealed written word of God, then we might haue beleueed. O, no, it is not likely: God at all times and in all ages providing for all men the fittest meanes, in respect of themselves & of their times, to bring them ynto God, because he would haue all men saved. Therefore as 'twas said of the Jewes, (Luk. 16, 31.) if they beare not * Moses and the Prophets, neither will they be perswaded, though one rise from the dead a gaine *. So may we say of the Heathen; if they would not beare the workes of God, if not the Reports that the Dayes, and other of Gods Creatures, gaue forth touching Gods Glory: neither would they haue bene perswaded, if they should

* As Lyman there inter-
preteeth it. sed
vide Irenaeum,
lib. 4. cap. 3. ubi
dicitur interpre-
tatur, de his om-
nibus qui ad huc
erant in vita.
* And Christ
saith, (Ioh. 5.
47.) If ye be-
leeue not
Moses writ-
tings, how
shall ye be-
leeue my
words?

should haue had & heard Moses and the Prophets. That which was made manifest in many of the, who questionlesse had bene made acquainted with the Books of Moses, and yet continued still in their Infidelitie.

Then how much more inexcusable are the Athe-

The like hath
Archandrus of
the Iewes, in
respect of the
Gentiles of
former times:
Dudum, n. Inde-
orum populus
ampliori doc-
trina gratia re-
ferebatur: quip-
pe qui, non solum
ex creatura, et
operibus, et ceteris
& ex diuinis
litteris Dei sci-
entiam haurie-
bat, ut hanc,
contra Gentil.
lib. 1. fol. 218 C.
circa initium.

ists and Infidels of these later times? who haue heard
The Report that one Day maketh to another of The will of
God Revealed not only by his Workes, but per doctrinam
& per inspirationem, by Doctrine and by Inspiration too.
For the whole Scripture is given by Inspiration of God, and
is profitable to Teach &c. 2. Tim. 3. 16. Which whole
Scripture they haue had long ere this, by One Dayes Re-
port vnto another, promulgated and proclaimed vnto
them. And so haue they had Another word to teach the
too; another Word of God; another word which One Day
tellet to another. Nor only haue they had the Doctrine
of Moses and the Prophets to instruct them, but of the
Apostles too: nor of those only, but of him that taught
them too, even of Christ himselfe: and therefore as yet
of Another word of God too; another word which One
Day tellet to another. Another Yea, and another gates
word of God is this, of which wee are now to speake in
the next place: being now as it were carried backe a-
gaine into the maine Sea of Gods Glory, The Dayes
here in my Text seeming to smile out a certaine wil-
lingnesse, to haue the whole course of their Discourse
there determined: like as when

---*Oceano properant se tingere Soles.*

One Day Tellet a word vnto another.

A Word] By Telling of whose Glory, the Dayes haue
gained

Virgil.

gain'd the greatest glory of their whole Report, Report, now lumping & ioyning hands with that Report of the Prophet *Isaiah*, where he saith; *Lord, who hath believed our Report?* &c. which Report, to report vnto you of whole Glory it was, I leaue to *S. Iohn*, chap. 12. v. 41.

A word] of which (as in his Common place, and as his *Expanse* and *Pertingencie*, together with Gods Glory, is extended over all, and beyond all Encomiasticall Explication) much already hath beene spoken. And yet, as in his Proper place of Circumscribing Glory, I haue more to say of Him, which I haue thought upon. (*Ecclesiasticus*, 39. 12.)

A word] more Significant, then דבר (Dabar) is in Hebrew. A word] that signifieth a Thing, whereby all words doe Signifie. A Thing, before all things, & in who All things consist, *Col.* 1. 17.

A word] Strong, of Almighty Operation, Cause of All things, and by whom All words and workes Arose, and were Raised up from Nothing.

A Word] that is The Day Spring from an High, that hath visited vs. (*Luk.* 2. v. 78.) & out of whose Strength comes forth Sweetnesse*.

A word] that is a Branch, or Sprout (*Zach.* 3. 8. & 6. 12*) overspreading the whole world, aimed at by the Branches of Signification of the Dayes Telling, and that (as the Prophet^a saith) shall grow up out of his place, and shall cause Others to^b growe and Arise up by Him and with him.

A word] that is the Standing^c Standert Roote of Iesse, that being^d Lifted up draweth all men vnto him, into his

* See *Iudg.* 14.

^{14.} & *Isa.* 11. 1.

^a *Zach.* 6. 12.

^b *Malach.* 4. 2.

^c *Isa.* 11. 10. &
Rom. 15. 12.

^d *Iohn.* 12. 32.

• Hal. 11. 10. &
Rom. 15. 12.

Glorious Rest; Vs especially *The Gentiles*, that *Trust*, & *Seeke* vnto his *Ensigne*; whom also he hath *reccaue*d to *The Glory of God*, as the *Aposle* speaketh, *Rom. 15.* where he withall maketh *Christ* *Arising a Refuge to the Gentiles*, A *Light* vnto *Them*, and a *Ruler* over *Them*, to be an *Especiall point of Gods Glory*; That the *Gentiles* might *Glorifie* god for his *Mercy*, &c. And therefore I might by no meanes omit, to touch this point in this *Relation of Gods Glory*; no, nor to touch the mindes of vs *Gentiles* with *This Points Admonition*; how that vpon iust cause it is especially required of vs *Gentiles* to *Glorifie the Lord*. And therefore let vs all herevnto for ever, by your *Amendment*, in *Obeying his Commandements*, say *Amen*.

A Word] That is *Alpha* and *Omega*, *The Beginning* and the *End*; of all the *Alphabet* of all the words & works, that wee, or any other, can *Speake*, or *Doe* vnto *Gods glory*.

A Word] So *Beginning*, That So was *In the Beginning*, and *Before The Beginning of All Worlds*: That *In him*, *By him*, and *Through him*, is not only the *Source* & the *Beginning*, but the very *Being*, of *Dayes* and *Nights*, and the rest of *Gods Creatures*. And So, that never will any *Day* or *Night*, nor should any of his *Offspring* make an *End* of *Talking*, and of *making* *Shew & Declaration* of His *Beginning*. His *Beginning*, that causeth the *Creatures Perfectest Being*. His *Beginning*, and *making of an End*, To whom and For whom are *All Things*, and their *Ends*. Whole *Making of an Ende*, shall giue *Beginning* to their *greatest glory* and *Happinesse*: which.

is an Everlasting view of The greatest shew of Gods glory, when in the End of the Alphabet Gods shall be All in All (1. Cor. 15. 28) Most Admired for his Great Goodness, (How Great, and How Good!) Most Richly and Gloriously Be (cene, and Seene of All.

One Day telleth a word unto another] Πῶμα ἡ ἰκμή, This is the word
word is the Lord, saith Clemens Alexandrinus. So Iustin ἐν ἑκῇ ἐκ-
Martyn vnderstandeth: ἡ δὲ ἰκμή αὐτῆς, ἡ ἡμετέραν, λέγει.

The Doctrine and the Appearing, or Comming of Christ, to be here uttered, revealed, and reported. S. Austin also, ^{Apolog. 2. pro Christianis.}

on the Title of this Psalme, saith: *De Iesu Christo haec dicuntur*, These things are spoken of Iesus Christ. And on my Text, by the word, [*uox*], he vnderstandeth *Plenitudinem incommutabilis Sapientiae Dei*, quod verbum in principio Deus apud Deum est: The Fullnesse of the vnrchangeable wisdom of God, which word was in the Beginning with God. In like sense *Arnobius* and many others haue taken the word, which here *One Day* is said to tell another: Especially those, who haue interpreted these words Allegorically, whereof ye heard in my first Sermon.

To this Exposition are fitting (among other things) * pag. 28.
the Springs of the Arabian Root, There * also bespoken

for this Service. Neither is the Word [Omer] thereunto vsfutable, being (as hath beene said) onely of the

Singular Number: Even as *Christ* also himselfe is **One* *The Word
and *Singular*. *One Seed*, (Gal. 3. 16.) *One Mediatour*, and *Christ*, a true
Union VNE.

One Saviour. One, as hee is God: One, as hee is Man: and SANS PLVS,

One, as he is both God and Man. One, as God: One, as more,

The Only Begotten Sonne of God: And therefore

* See, the Di-
vine Creed
of Athanasi-
us.

Phil. 3. 8.
1. Cor. 2. 2.
* *id. quod.*

One too, in the Assumed Humanitie, by vnitie of Per-
son. So, still *One*; and not *One word*, as before ye heard;
but such a *One* as is better then all others; & being well
Learned, will make you the greatest Scholers in the
world. Yee need not, nay yee must not, goe so farre as
to the *Plurall Number*, to Learne more then *One*
such word, to become as *Singular Scholers*, as *S. Paule*
was: who Esteemed not so *Knowe* *Any thing* *saue Iesus*
Christ, and him *Crucified*.

*Si Christum Discis, satis est * si cetera Nescis:*

*Si Christum Nescis, nihil est * si cetera Discis.*

Learne *Christ* and thou art *Bless*, no matter for the rest:
Saue *Christ*, Learne *All the rest*; so Saue thou wast the *Best*.

And no marvaile, for this word is *Proper* onely vn-
to him, who *Knoweth All things*: & to know the *Pro-*
prieties of this word, is a true *Impropriation* of the *Be-*
nefit of *All Knowledge*. Yea the very *Etymologie* of this
word, is *True Reason*, *Word-Truth*, and *Word of Truth*: e-
nough to make *True Schollership*. And if the words of
Men doe so further vs in the way of Learning and
Knowledge: how then shall not this most *Curious* and
Exact word, this *Lordly* word, this *Lord word*, this *Word*
of the *Lord*, and *Proper* word of *God*, being once learned,
prosper with vs, to the Command of commendati-
on for our Learning?

* Or, for Skill
such,

If Men & Scholers words * such Skillfull * praises haue:
what must Lord Master Makers word, that All Skill gawe?

If Made words of Made Men such skil make-praises haue:
what word, that skild Skild Mē to Make, & Kild to Saue?

In

In this and every respect, *Apolinaris* doth well re-
der this word here in my Text, *τις ἡ λέξις, an Honou-*
red, or, a pretious word. ἡλεκτός, ἡλεκτός, Chosen, or Choice,
and *Pretious, S. Peter* * calleth him: and hee is called by
Hermes ^b, *ἁγία ἡ λέξις, a Holy word.*

* 1. Pet. 2. 4. 6
b Ashe is al.
leaged by La-
tinius, Div.
instit. l. 4. c. 7.

Of this, indeed most *Choice*, most *Holy*, most *Honou-*
rable, and most *Pretious word* of God, Two things.

1 The One, How this word is by One Day told unto
another.

2 The other; That the Dayes by recounting this
word, doe most of all recount Gods Glory.

1 Touching the first, tis an excellent place of *Atha-*
nasius, against the Gentiles, where he saith: *tu vas cre-*
aturam ipsam contra illos citare testem clamantem * *quo-*
dummodo, & autorem opificemq; suum Deum Patrem Do-
mini nostri Iesu Christi aperte pradicantem. And a little
after: *Nempe enim hac ipsa constantia pradicat insinua-*
taq; Patrem verbi suum esse opificem ac Deum, dum absq;
vlla contradictione ipsius patet imperio: sicut divina quoq;
Lex admonet, dicens: Caeli enarrant Gloriam Dei, &c: It
liketh me well (saith he) to produce, as witnesse against the
Heathen, the Heavens and the Firmament, the Day & the
Night, yea and the whole state of things created: as it were
(or, well heere) openly proclaiming and pronouncing, God
the Father of our Lord Iesus Christ to be their maker and
creatour. For this their stablesse & continuance alwaies
after one sort, signifieth and denounceth the Father of the
word to be their maker and their God: whilst they still obey
his saying of the word, without any word of contradicting,
or gain saying. That which also Gods word telleth vs, where

* Vol (Secundū
P atrum N on-
nium) Sufficit,
ἀγαθόν.
* Morer xj;
propemodum.
Nā.
a Vid. G. ut. &
versantem Nā,
nū.

it is

It is said: *The Heavens declare the glory of God, and the Firmament sheweth his handy worke: One Day telleth a word vnto another, &c.**

* See more
hercof there,
about a lease
after, from
those words,
*Potius ventum
via ad eum, &c.
vnto those,
Nisi forte sicuti
Decum negavi-
runt, &c. &
psl. 118., from
Potius ipsum in
omnibus &c.
vnto, Hac au-
tem & omnia
divinus inspi-
rata &c.*

* In the third
Sermon.

* *Ita etiam Ire-
neus (l. 4. c. 17)
Sapientiam Spi-
ritui attribuit.*

* So is he cal-

led by Her-
mes, *Αὐγὴς
ὀφθαλ. Λαδῆ-
τιος.*

^b According
to an Expo-
sition before
in the first
Sermon.

^c Gen. 3. 15.
See the laste
Point,

Diverse and sundry waies is this word by One Day told vnto another, as by the Resemblance that every Day hath of the Creatour, and therefore of this word also. This being that word of the Lord, by which the Heavens and the Dayes were made. (Psal 33. 6. and Ioh. 1. 3.) & this Word being that Wisedome of the Lord, by which he hath laid the foundation of the earth; and that Understanding, through which he hath established the Heavens. Prov. 8. 19. Of the Resemblance of the Creatours glory stamped in the Dayes, already ^a hath beene spoken. To which we may adde that of *Theophilus Antiochenus, (lib. 2.)* Who saith, that those three first Dayes, which were before the creation of the two great Lights, *τύποι οὐρανῶν τε καὶ τῆς γῆς, καὶ τοῦ ἀέρος αὐτῶν, καὶ τῆς ὕδατος αὐτῶν.* Are types and models of a Trinity of God, and of his word, & of his wisdome. So that this word was that Day first declared, in which Gods Wisdome first declared it selfe vnto the world, by making the first Day, & the works thereof, by such a ^a word of Wisdome, and in such wisdome of his word. And in like sort was this word declared by the rest of the Dayes of the Creation, & declared was it in their ^b Creation. Also afterwarde this word was that Day excellently published & pronounced, in which he first was ^c promised for the Redemption of the world. Then againe frō time to time, from Day to Day continually, how often by types & figures, by shadowes and resemblances, by visions and

by

by prophecies, was this word still forshewed, yea and shewed forth vnto the world?

So that it was no marveile, if, by the Dayes so & so reporting this word vnto the world, the very heathen men themselues had such knowledge of this heavenly word, as they had. For, *Fuerunt & Prophetae non ipsius, in quibus etiam aliqua inveniuntur, quae de Christo audita ceceperunt: sicut etiam de Sibylla dicitur, &c.* saith S. Austin, in his begunne Exposition on the Epistle to the Romanes. There were certaine Prophets, and yet none of Gods Prophets nether, in whom are some things found concerning Christ: which after they had heard, they also sang of & reported: among whom was Sibylla. which saith S. Austin) I should not easily haue beleueed, but for that of a certaine famous Poet among the Latins, (meaning * Virgil) *Prima Cumaei venit in carminis aetas, &c.* And S. Austin hath afterwarde in the same place, how that the Apostle knew, *ea in libris gentium inueniri testimonia veritatis*, that there were such testimonies of the Truth found in the books of the Gentiles. And again, a little after: *In literis Gentium superstitiosa idololatria plenissima aliquid quod ad Christum pertinet inuenitur.* There is something found concerning Christ, the in the most superstitious & idolatrous books of the Gentiles. No man knew the Gentiles something only concerning Christ. For they had knowledge also of this word, even as he was the word; as appeared by that of Serapius vnto Thulus king of Egypt: *Ἐγὼ τὸ θεῖον καὶ σωτὴρ τῆς πόλεως καὶ τοῦ κόσμου.* And Lactantius in his 4th booke of Divine Institutions, the 9. Chapter saith, That the Philosophers were not ignorant of this Word; and alleagerh there to that purpose

* Eclog. 4.

Zenon, predicating this word, & Hermes, often describing
virtutem maiestatemq; verbi, the vertue and maiestie of
this word. Besides, * Eusebius, and Cyrill write, (and the

* Lib. 11. de E.
vang. prepar.
cap. 10.

* In Sermon in
verba illa [In
principio erat
verbum] Hye-
go (Sic illa ver-
ba Ioannis) in-
quid, non mul-
tos etiam extra
veritatis rati-
onem mundana
sapientia predi-
cos, inuolantes;
etc.

* Lib. 8. confess.
cap. 2. in princi-
pio. Commemo-
raui legisse me
quosdam libros,
in ista autem
omnibus modis
insecurari Deum
Christi verbum.

* Iuxta finem.
* Andrei literis
conscriptum,
& per omnes
Ecclesias, etc.

like is also shewed by S. Chrysostome, & S. * Basil. That
Anelini a Platonist, and Heraclitus approved it to bee
well said of that Barbarian, (so called they S. John, be-
cause he was a Jew) In the beginning was the word, and
the word was with God, and that word was God. S. * Austin
also * affirmeth, that he had read this beginning of S.
Johns Gospell in the bookes of some of the Platonists.
And in his tenth booke de ciuitate dei, cap. 29. * he saith,
That a certaine Platonist (as Simplicianus, a reverend
old man, and which was afterwards Bishop of Myl-
lane, was wont to tell him) said, That that beginning
of S. Johns Gospell was worthy to be writt in * Gol-
den Letters, and to be set vp and published in euerie
Church and Congregation, and that in the most emi-
nent and conspicuous places.

Out of all which wee gather still more and more,
how inexcusable the Infidels and vnbeleeuers are, for
not Beleeuing this word of God, yea and for not Bele-
euing in him, of whom by every Dayes Report they
had heard so much. And so much of the first thing
here observed, touching this most honorable & most
pretious VVord of God.

Gods Glory
by the word
Christ Iesus
Best of all
Reported.

2 The other, and last thing is, That the Dayes by recom-
mending this word, doe most of all recount Gods glory.

The Reason hereof is plaine. For God speaking di-
verse and sundry waies vnto vs, that we may see him, and
there being Three miroirs, in which God sheweth him-
selfe.

helfe and his glory vnto vs to be knowne: to wit, his word by his works, his word by the Scriptures, & his word Christ Iesus by this last word only is God best known, & shineth perfectly vnto vs: In as much as 'tis by him too, that God is by those other two waies, or anie way whatsoeuer, revealed vnto vs. And in as much as he is the Best word of all; as S. Iohn laboureth to proue, both in his Gospell, and in his Epistles: in both which he calleth him *The word of a life*; at q. in vita concludit omnia Dei beneficia, vnder Life he compriseth all Gods Benefits, saith one ^b there.

^a Whereof see Irenaeus, lib. 4. cap. 14.

^a Ioh. 1. 4. & 1. Ioh. 1. 1. ^b Naueorgus in 1. Ioh. 1. 1.

Among the which, the chiefest, & redounding most to Gods Glory, is our Redemption, both promised, & performed. So here we haue a word] out of whose Incarnation, as of the most rare & excellent; most Diuine & wonderful Babe & Suckling, the Praise of God is best perfused. Out of whose Nativity, but much more out of the effusion of his Blood, as of the Best wine Reserved to the last, and the infusion thereof into our wounds; out of the aspersions and inspersions thereof, and out of the vertue of his most glorious Resurrection, doe the Sparkles of Gods glory arise and mount vp into the Highest.

Gods Glory, by the Day, or, Time of our Redemption.

Hereof, and how Sweete, how Gracefull, and how Glorious, the Speech is, the Hearing, the Report hereof: hath, in this poore speech of mine, already beene reported to your hearing.

In Respect of all which, yea All Gods Benefites towards vs, Christ is most worthily called [Omer] a word. A word in Deed: or, a Doing word. A word] of Greatest Power, to Doe Such things. A word] of most Faith-

his works, and Resplendent Glory of his words, hath de-
 served the name of a Poët, or, a word-work-Maker. In the
 words of the Lord are his workes. Eccles. 42. 15. By the
 word of the Lord were the Heauens Made ^a &c. Hee spake
 the word, and it was Done ^b. Hee spake the word and they
 were Made; he Commanded and they were Created. Yea, He
 Spake the word too, & Men they were Remade; he said A-
 men, and Men they were Recreated, & Amended. Who
 ever Spake as This word Speaketh? Who ever writ, or
 wrought, as This word worketh? Yea & writeth too in
 the Tables of our Hearts, and writeth Bookes too of
 Gops Glory; of larger volume then the Heauens, and
 of more contenting Contents then the Creation.

One Day Tellet another] This word to be Their Man-
 ker. And more then that: This Word to be Mans Ma-
 ker and Remaker.

Word, worth His word, for worke of Day of worlds Redëptiō,
 Worby Worlds All-Dayer words and workes of Redamation!
 More worthy word, of words and workes of Commendation,
 Then All-Dayer Glory-words and workes can make Relation!

And no marvell. For here we haue a Day, Telling,
 and Told of, of Ioy vnspeakeable: The Day, or Time, of
 our Redemption: By and through a word vnspeakeable.

O how we Loose the Day, and truly doe the Truants play,
 When nothing we assay, as Treasure* Trovants of That Day, A Hymne for
 which to Kings Treasure due of Heavens Prayes may accrue: the day of our
 Whilst Day is still in view, whē Word did Happy Dayer renew, Redemption.
 Such Word of Such a King, Word King, Word God, * & Such or Trovers, Or, of.

Being:
 King, End, and Beginning of Words, Workes, Worlds, and E-
 very thing.

* Or, dede.

* Vid. Eph. 5.

16. & Col. 4. 1.

*O might Lines Thankfull Ryme in ' Dreads, to vs ' Redeeme
the Time*

*Lost by Unthankfull crime, In Words, For Words Redeeming
Time!*

* Per ara.

* Hypocrite.

* Poeta, Ro-

bur. & see the

last verse of

this Psalme.

* Iunior, a gi-

ros & debru-

tor. * noster.

Plum in ian.

* Gual. Cos.

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

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* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

* Iunior, & de-

O word of our Redemption! *o* Omer, our true * Rome,
and * Strength of our Redemption! *o* our Redee-
ming Homer too! And therefore our true *Divine Ho-*
mer too: most worthy of so high an Aspiration; most
worthy of the Attribution of *Divine* * Titles, and of
the * *Immortal and Heavenly Nature*. Which if by a
profuse *Hyperbole* (to make the best of it) they haue
beene ascribed, & that by some *Christians* too, to *Ho-*
mer of the Infidels, to the *Almost Adoring* of him: The
much easier, I hope, it will be to perswade all men, to
ascribe, and that without any *Hyperbole*, to this *Christ-*
Homer of vs *Christians*, True *Divinity*, the *Divine and*
Heavenly Nature, perfect *Deity*, and *Equality* with *God*:
and so to proceede from *Almost*, to *Altogether wor-*
shipping of Him.

This also is enforced, by vertue of his being, as eve-
ry Day exceedingly vnto *Gods glory* Reporteth of him,
the * *Everlasting word of God*, the word of his *Mind*, the word
of his *Counsell*, the word of his *Wisdom*, and *Intelligence*.
For, saith the Apostle, *what man knoweth the things of a*
Man, save the *spirit of man*, which is in him? Even so the
things of *God* knoweth no *Man*, but he that is of the
same *Nature* with *God*. No, not Those *Deepe things* of
God, which are *Revealed vnto vs*, are *Searched*, or *Reuea-*
led, but by the *Spirit of God*. much les are * *All things*, yea
Those *Deepe Things* of *God*, which are *Concealed* frō vs
and

1, Cor. 2. 11.

* V. 10.

and *Unsearchable*, and the *Inward & Essentiall Things* of
God; much lesse, I say, are they *Searched* but by God, who
knoweth the without *Searching*. Who knoweth the
Mind of God, but Himselfe? who hath beene his *Counsell*?

• Rom. 11. 34.
& 1. Cor. 2. 16
f iuxta Heb. 1. 13.
s. i. in Intrinsic.
cia Diuinitatis,
habens eandem
Notitiam cum

Moreover Saint *Iohn* saith plainly, and without
Trope or *Figure*, that *That word was God*. God? And
what more can be said, to shew the excellencie of this
word? Word? And what lesse then is a word, to bee
a God? And therefore he must needs be *abyss*, * the
word, or, that word, a word wth it^{self} in an eminent
sort. Whose *Glorious Eminencie*, as it is at once de-
ciphered by S. *Iohn*, (*Ioh. 1. 14.*) When he saith;
we saw the *Glory* thereof, as the *Glory* of the only begot-
ten Sonne of the Father: so also shal it be shewed in all
that followeth. Whilest we shal farther declare, how
by this word, or, *Sonne of God*, we are brought to the
rightest knowledge of God, and that in him is Gods glo-
ry most resplendent.

patre. Lyra
there,
• Ioh. 1. 1.
Noted by S.
Chrysostome,
& Theophy-
laet. by S.
Chrys. homil.
in Ioan. 1. & 2.

Isai. 9. 6. He is called *Counsellor*. As who only is pri-
vie to Gods *Counsell*, and can best *Counsell* vs in things
concerning God. He is (as yee haue heard) our right
Hermes, and our *Homer* too. To whom both *Princes*
and *Peoples Muses* should bee addicted and affixed.
Whose *Healing* ^d *Leaues* and words of *wisdom* ought
still to lie in and vnderneath * our heads. On whom

^d Rev. 22. 3.
• Nosti illud
Alexandri Ma-
cedonis, qui Ho-
merum ad ven-
tu edidicisse, ac
do, mien oiam
cervicali suppo-
situm habuisse
seriur.

our

our best way and *Method* is ever to relie, and set vp our Rest for Knowledge, and for Learning. On whose Sup-
 portation if we recline our dull and heavy heads, as *S. John* did, when he ^e lay and leaned on his Breast: we shall both take Sweete, and Safe, and Satisfying Rest; and also take Best Counsell of our Pillow. For that is our true *Sibylla* too, out of whose words and works we are best instructed in the whole will of God: In as much as God himselfe is best able to Declare his owne minde vnto vs.

* Ioh. 13. 25.
 & 21. 20.

The Poet *Claudian* (de laude Christi) speaking of the comming of Christ, maketh this to be the End thereof:

Vt possus monstrare Deum, ne lubricus error,

Et decepta diu varij solertia Mundi,

Pectora tam multis sinerent mortalia seclis

Autorem nescire suum. That men might rightly

know God their maker. Which knowledge of God by

Christ Iesus, we that are indeede Christians know to

be as much worth, as *Felicity* it selfe; according to that

Ioh. 17. 3. This is life eternall, to know thee the only true

God, and him whom thou hast sent Iesus Christ. To know

thee by Iesus Christ. In whom, whatsoever the Father

bath, he would haue heaped and hoarded vp, that so

he might both communicate himselfe wholly vnto vs,

and might glorifie his name. Hence saith ^d Christ, *I*

and my Father are one. And, ^e He that seeth me seeth my

Father. And, ^f No man cometh to the Father, but by me.

And, ^g No man knoweth the Father but the Sonne, and

be to whome the Sonne will reueale him. And, ^b I am the

way

* Ioh. 10. 30.
 * Ioh. 14. 9.

f Ioh. 14. 6.
 g Mar. 11. 27.
 b Ioh. 14. 6.

way. And, ¹ *I am the Doore.* And, ² *I am the Light.* And, ³ *Ioh. 10. 9.*
Ioh. 1. 9. He was the true Light, which lighteth every man ⁴ *Ioh. 8. 12 &*
that commeth into the world. For 'tis by him that the ⁵ *95. & 12. 35.*
lustre of his Fathers Glory best of all bebeameth the
 whole world. Hence the Apostle (2. Cor. 4. 6.) pla-
 ceth and reposeth the Light or Illumination of the
 knowledge of the *Glory of God*, in the face of *Iesus*
Christ: when he saith, *God hath shined in our hearts, to*
giue the Light of the Knowledge of the Glory of God in the
Face of Iesus Christ. In the Face of Iesus Christ. For he is
 the liuely *Image* of his Father. *The Image of the inuisi-*
ble God. Col. 1. 15. and 2. Cor. 4. 4. *The Brightnesse of his*
Fathers Glory, and the very Image of his Substance. Heb.
 1. 3. And, as 'tis in the 7th of *Wisdom*, verse 25, 26. He
 is a pure influencethat floweth from the *Glory of the Al-*
mightie: the Brightnesse of the everlasting Light, The un-
defiled Mirrour of the Maiestie of God, and the Image of
his Goodnesse.

We spake before * of other Images and Resem- * In the third
 blances of *Gods Glory*. All which come infinitely farre ^{Sermon.}
 short of this Image. For *Man* himselfe herevnto com-
 pared is not so much the *Image of God* simply, as hee is
 said to be made rather *after the Image of God*. Indee-
 1. Cor. 11. 7. *Man* is there called, *The Image and Glory of*
God. But elsewhere he is said to be made *after the Image*
of God. Why, *The Image*? And yet, why *After the Image*?
The Image: because he is indeede like vnto *God*. A-
 gaine, *After the Image*: because of the vnlikenesse or
 vnperfectnesse of this likenesse: in that he doth not
 perfectly resemble *God*, as *Christ* representeth his Fa-

De Operib. Dei
l. 3. c. 1. part. 3.
b Tom. 3. de Tri-
nit. lib. 7. cap. 6.

ther. According as ^a Zanchinus hath delivered out of
S. ^b *Austin. Philo*, followed by many others, saith;
that *the word is indeede the Image of God: but Man is but
the Image of that Image, or, the Image of Christ.*

^c *ubi supra.*

Certainely *Christ* is the true, the first, the Substan-
tiall, and most Perfect Image of God. And that, (as
^c *Zanchinus* at large proveth) both as he is the Eternall
Begotten Sonne of God, of the same Substance with
the Father: whence he is called, *The Character of his
Substance* ^d And also, as he was manifested in the flesh.
For in him, when he was made visible by the flesh (as
S. *Iohn* ^e saith, *That which we have seene with our eyes,
which we have looked upon of the word of life*) was the
whole Perfection of the Father, & as it were *The Fa-
thers Face* conspicuous. For having most perfectly in
himselfe the full and complete Nature and Substance
of his Father: That, as it were to the eye-sight, did hee
exhibite and represent also in his flesh, and by the
Glorious Effects thereof revealed it. For ^f *The Ful-
nesse of the Godhead*, which is in the Sonne, being
^g *incarnatus*, bodily vnited to his flesh, and as it were im-
printed in it, did by diverse wayes and workes perfect-
ly resemble his owne and the Fathers Nature & con-
dition. And therefore in him truly was that *Faire
Forme and Beautifull Face* as it were, *Qua si oculis cernere-
tur, mirabiles amores excitaret* ^a *Sapientia: which if
we could see with our eyes, would make vs wonderfully in-
love with wisdom.*

^a *Cic. offi. lib. 1.
ex Placido Pla-
tonis.*

^b Especially
in the second
Sermon.

We shewed ^b heretofore out of Saint *Chrysostome*,
and

and otherwise, how the sight and sightlynesse of the Heavens and the Firmament, the Day and the Night, and such like, uttered a voice (of Gods Glory) more shrill then any Trumpet. VVhat then may we thinke of the Sight and Sightlynesse of him, ** whose* ^{4.c. 15. & lib. 3. cap. 13.} *Day Abraham saw* but a farre of, but by the eies of ** faith, and yet reioyced.* Whose Day of being Presented in the Temple when *d Simeon* saw with his bodily eies, he was even ravished with the sight of him, and thought himselfe had lived long enough, And no marveile. For hee had scene a Glorious Presentation, yea a Representation of the Glory of Gods. Whose Birth-Day when the Shepheards saw, and saw him too, they *Gloryfied and praised God for all that they had scene.* *All that they had scene.* They had scene *An Angell,* yea a Multitude of Angels: they had scene *The Glory of the Lord shine round about themselves;* yet was all this but a Glorious Flourish as it were, in respect of that Flourishing Glory which afterwards they saw, when they saw *Christ the Lord.* In respect of whome, and for the greatnesse of the Glory revealed by him: as if men were not able, not so much as in Wordes only, sufficiently to expresse and blason Gods Glory: And as if none but Angels were fit to be attendants: none to bee Heraulds at armes, but the hoste of Heaven: none, but those that stand ^e *in the Presence of Gods Glory,* to present the Worlde with such Glorious tidings, yea and to present the Worldes-maker too with Praise, for making that his *Grent Glory* so to be presented and

** Vid. Iren. lib. 4. c. 15. & lib. 3. cap. 13.*
** By the Spirit of Prophecy, saith Irenaeus, l. 4. c. 15.*
c Ioh. 8. 56.
d Luk. 2.

** Luk. 2. 20.*

** Luk. 1. 19.*

represented to the World: The Angels too themselves *Prayse God*, and say, *Glory in the Highest to God*, &c. So also, * *Hosanna in the highest*. (Matth. 21. 9. and Mark. 11. 10.) *In the Highest*. And why so at *Christ's Birth*? And why so in respect of *Christ*? To intimate vnto men, That in and by *Christ Iesus* is *God's Glory* best set forth: and therefore that from henceforth they should Glorifie *God* in and by *Christ Iesus*. Deo enim silet, saith Saint *Gregorie*, qui Patrem laudans, Vnigeniti laudem tacet. He prayseth not *God* at all, who prayseth not the Father by the Sonne; or, who prayseth not the Father and the Sonne together. *Fulgentius* saith farther; Neq. enim fas est sic adorare Deum Patrem, ut Deum Filium non adoret. 'Tis no lawfull worshipping of *God the Father*, where *God the Sonne* is not also worshipped*. Yea 'tis Gospell it selfe; (Ioh. 5. 23.) That all men should Honour the Sonne, as they Honour the Father: He that Honoureth not the Son, Honoureth not the Father.

If therefore, Beloued, wee will Glory in *God*, as; He that glorieth, ought to Glory in this, that he vnderstandeth and Knoweth *God*. (Ier. 9. 24.) it must be by *Christ Iesus*; according to that of *S. Paul*, (Rom. 5. 11.) *Glorying in God through our Lord Iesus Christ*. And if wee will Glorifie *God*, it must bee by *Christ Iesus* too: Especially, as he is our Lord, our Strength, and our Redeemer: which *David* here, a Day-like *Antuarie* of the *Dayes Relation*, maketh the sweetest and most glorious close, or Exit, of this *Psalme*. For *The Dayes*, as yee see, here in my Text, doe after their maner so Glorifie *God*, as that

* Lib. 1. expos.
in 1. Reg. cap. 2
Ad canendum
Christo &
Deo. Tertullian.
Apolog.

* Ad Donatum
de Fide Ortho-
doxa.

* Non potest ille
summus, ac sin-
gularis Deus mi-
si per filium coli.
Qui solum patrẽ
se colere putat;
sicut filium non
colit, ita ne patrẽ
quidem &c. La-
ctantius diuin.
instit. lib. 4. c. 2.

that they doe it too, and doe it then best when they
so doe it, by vttering the word, and glory of God Christ
Iesus. Or if they did not so; yet S. Paul would teach vs
so to doe, and so to conclude The Dayes Report of Gods
Glory: To God be Glory in the Church by Christ Iesus,
throughout all generations for ever; Amen. Ephes. 3. 21.

And, (which shall be my last words, and the vp-

shot of our Dayly Shouting for Salvation*)

the last wordes of the Epistle to the

Romanes; To God only wise, be

Glory through Iesus

Christ for ever.

Amen.

* See. p. 18.

Πατερς Δεξ. Ου.



Eccles. 5. 7.

29.

Pl. 118 v. 17.

Or, shall

Pl. 119. v. 175.

Be not Ashamed of His Praise.

I * will not Dye, but Live, and Declare the Works
of the Lord.

Let my Soule Live, and it shall Praise Thee.

*O mihi tam longa mane at pars ultima vite,
Spiritus & quantum sat erit Tua dicere Fata.*



